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HATIM'S TALES

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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION  
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.



*From a photograph by Sir Axel Sjö.*

**HÂTIM TILAWÔN<sup>U</sup>.**



12068

INDIAN TEXTS SERIES

# HATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF  
PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,  
VOCABULARY, INDEXES, ETC.

BY SIR GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES  
BY W. CROOKE, C.I.E.



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## PREFACE

THESE pages have to be written many years after the Kāshmiri texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmir directly arose from the labours which, during the years 1888-98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kālhana's *Chronicle of the Kings of Kashmir* and of my commentated translation of it.<sup>1</sup> The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmir scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

<sup>1</sup> See Kālhana's *Rājatarāṅgiṇī, or Chronicle of the Kings of Kashmir*, edited by M. A. Stein, Bombay, 1892, fol. : Kālhana's *Rājatarāṅgiṇī, a Chronicle of the Kings of Kashmir*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archaeological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmirī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśūca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmirī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmirī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.



I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmir tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmiri seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmiri presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahaur* tract of old Kashmir) and of folklore texts. Hātim Til'wōñ had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Pandit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of



speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on *Kalhana's Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvīnd Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmirī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvīnd Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvīnd Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to



us both, and in the peaceful seclusion of my alpine camp. But my big *Rajatarāṅgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmir labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmir, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmīrian form—of Śāradā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brāhmanas of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous



three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjiiv Dar (*circa* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjiiv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjiiv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbir Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmji gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmji did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the *Alaṅkāra-śāstra* and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in *Vyākaraṇa*, *Nyāya* and the *Śaiva-śāstra*, and he read widely in the *Epics* and *Purāṇas*. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that



among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmir*.

In 1883 Paṇḍit Rāmji Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Ranbir Singh's death in 1886 and the first of the reign of his son and successor were for Kashmir a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrinagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmir in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,<sup>1</sup> directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrinagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

<sup>1</sup> Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kashmir, Rājputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loḥ* in the *Rajast.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kālhana's *Chronicle of Kashmir*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archaeological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Maharāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kālhana's *Chronicle of Kashmir*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmir.<sup>1</sup>

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

<sup>1</sup> Cf. *Kālhana's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kālhana's Rājatarāṅgiṇī*, transl. Stein, I, pp. xvii, xxii sq.



attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmir State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvīnd Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.<sup>1</sup>

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvīnd Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājatarāṅgi*

<sup>1</sup> See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunāth Temple Library of H.H. the Mahārāja of Jammu and Kashmir*, Bombay, 1894, pp. vi sq., xi.

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Paṇḍit Gōvīnd Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmji Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvīnd Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssü-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvīnd Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and



puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmir throughout its historical past. Their instinctive application by Pandit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmir. Whenever Pandit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmir mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmir close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Lāvata Kaul's great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhana,<sup>1</sup> loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kāshmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *jannan*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakanth Kaul, who, while prevented by

<sup>1</sup> Cf. *Kalhana's Rājataranginī*, trans. Stein, I, Introduction, p. 36.



indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmir before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmir has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STERN.

23, MERTON STREET,  
OXFORD.  
*September 21, 1917.*

## INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawōh\*, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgari character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kashmīr Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kashmīr Paṇḍits, gives what is perhaps the only opportunity in existence



for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmir in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Govinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindi translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Govinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.<sup>1</sup> Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Mahmūd of Ghazni with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār<sup>2</sup> (No. vi). The

<sup>1</sup> In regard to this point we may compare Nöldeke's words in a review of Prym & Seidl's account of the Dialect of Tur 'Abdin (ZDMG. xlii, 221): "Die ungemessene Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhang, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschritt aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

<sup>2</sup> It is, of course, quite different from the long Kashmīrī *Fānūf Zulaikhā*, of Mahmūd Gāmi, published by K. F. Burkhard in ZDMG. xlix, liii.



second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hālim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

## I

## ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

## I. MAHMŪD OF GHAZNI AND THE FISHERMAN

In this story the Sultān Mahmūd, famous for his series of raids in Northern India, like the Khalifah Harūn-al-Rashid, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"<sup>1</sup> where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nûr al-Dîn 'Alî and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karim, the fisherman.<sup>2</sup>

## II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.<sup>3</sup> Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,<sup>4</sup> in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazir, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjâb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

<sup>1</sup> Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

<sup>2</sup> *Ibid.*, i, 350 ff.

<sup>3</sup> *Les Merveilles*, pp. 25-6; cf. C. H. Tawney, *Kathâ-Sarîf-Şîgarâ of Souadava*, i, 21.

<sup>4</sup> London, 1886, p. 313.



carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.<sup>1</sup> The parrot in the tale under consideration is what has been called "The Life-Index" of the king.<sup>2</sup>

### III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.<sup>3</sup> In the *Jātaka*<sup>4</sup> the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.<sup>5</sup> The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensurcelled Prince."<sup>6</sup> Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

<sup>1</sup> *Punjabi Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

<sup>2</sup> Sir R. Temple and Mrs. F. A. Steel, *Widespread Stories*, ed. 1884, 404.

<sup>3</sup> Vol. ix, pt. iii ("Blind Languages and Khandasā"), pp. 304 ff. (specimen of Lalāni from Kangra).

<sup>4</sup> Cambridge translation, v, 234.

<sup>5</sup> *Kathā-Surīṣaṅgāra*, ii, 97, 116 ff.

<sup>6</sup> Sir R. Burton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.<sup>1</sup> With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yasāh Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsīm of Persia".<sup>2</sup>

#### V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",<sup>3</sup> the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lātā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "'Aziz and 'Azizah",<sup>4</sup> in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

<sup>1</sup> W. A. Clouston, *The Book of Sindibād*, 369 ff.

<sup>2</sup> *Kathā-Sarīt-Sāgarā*, ii, 207, 292, and cf. ii, 285 ff.; i, 220 ff.: Burton, op. cit., i, 106 f.; vi, 54 f.

<sup>3</sup> C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

<sup>4</sup> Burton, op. cit., ii, 196 ff.



is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwālī", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwālī, cuts his finger and rubs salt into the wound.<sup>1</sup>

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.<sup>2</sup> This episode assumes various forms. In Somadēva's "Story of Śaktimati",<sup>3</sup> Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimati, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabi, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzi's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.<sup>4</sup>

## VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

<sup>1</sup> W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

<sup>2</sup> *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

<sup>3</sup> *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dāstān*, Nov. vii, pt. iv of Bandello, *Novella*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Legends from the Far East*, 329.

<sup>4</sup> Burton, *op. cit.*, xi, 394.

"Yūsuf and Zulaikha" by Abū'r-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmu'd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān<sup>1</sup> Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.<sup>2</sup> In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir.<sup>3</sup> In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.<sup>4</sup> Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice."<sup>5</sup> Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.<sup>6</sup> The Nagasiās and Khariās of the Central Provinces tell similar legends.<sup>7</sup> A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.<sup>8</sup> In a Nubian story a blackbird decides the choice of a queen by settling on her head.<sup>9</sup> We have a good example in Sōmadēva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king."<sup>10</sup>

<sup>1</sup> Surah 41, 23-5.

<sup>2</sup> Genesis xli.

<sup>3</sup> J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 160 f., 300.

<sup>4</sup> *Ritual and Belief*, 1914, 39 ff.

<sup>5</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, 1910, iv, 462; quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

<sup>6</sup> *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

<sup>7</sup> Russell, *op. cit.*, iv, 258; iii, 445.

<sup>8</sup> De Zeltner, *Contes du Senegal et du Niger*, Paris, 1913, p. 36.

<sup>9</sup> *Journal Royal Asiatic Society*, xlv, 410.

<sup>10</sup> *Kathā-Sarīt-Sāgara*, ii, 102.



## VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Alī Nūr-al-Dīn and Miriam, the Girdle Girl".<sup>1</sup> "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

## VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".<sup>2</sup> The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".<sup>3</sup> "Often procrastination serves to avert an inauspicious measure," says Sômadêva.<sup>4</sup>

<sup>1</sup> Burton, *op. cit.*, vii, 161; cf. xi, 267.

<sup>2</sup> Knowles, *op. cit.*, 166, 423.

<sup>3</sup> Burton, *op. cit.*, ix, 54.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, i, 279.



The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asôka's queen for Kunâla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takasîla and had Kunâla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.<sup>1</sup> The same authority refers to the tale of Sârangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.<sup>2</sup>

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwâr-i-Suhelî*,<sup>3</sup> the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.<sup>4</sup>

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

<sup>1</sup> W. A. Clouston, *The Book of Sindibad*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

<sup>2</sup> *Ibid.*, xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

<sup>3</sup> vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 220-2.

<sup>4</sup> Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"<sup>1</sup>; and he quotes the following parallel from Baluchistan:<sup>2</sup> "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

<sup>1</sup> Knowles, *op. cit.*, 36 ff.

<sup>2</sup> *Baluchistan Census Report*, 1911, p. 63, § 107.



earliest version appearing in Pausanias.<sup>1</sup> It appears in the *Gesta Romanorum*, No. 26 (Heritage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.<sup>2</sup> In the *Pancatantra*<sup>3</sup> and *Hitopadeśa*<sup>4</sup> it is a mongoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sômadêva tells it in the form of the "Story of the Brâhman and the Mongoose".<sup>5</sup>

The account of the shrine erected to the faithful dog in Baluchistân already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjârâ who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhî. And in this temple is the image of a dog. This temple is in the Drûg District, four miles from Bâlôd. A similar story is told of the temple of Kukurra Maṭh in Mandlâ."<sup>6</sup> A similar tale has been localized at Rôhisâ in Kâthiâwâr. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrâsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."<sup>7</sup> The tale has migrated as far west as Ireland and as far east as China.<sup>8</sup>

#### X. THE TALE OF RÂJÂ VIKRAMÂDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

<sup>1</sup> Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 E, 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxviii-lxxxii. In the Welsh *Fables of Culleu the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

<sup>2</sup> Clouston, 56 f.

<sup>3</sup> Book v, Fab. 2.

<sup>4</sup> Book iv, Fab. 13.

<sup>5</sup> *Kathâ-Sarît-Sâgara*, ii, 90 f.

<sup>6</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

<sup>7</sup> *Bombay Gazetteer*, viii, 641.

<sup>8</sup> W. O. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 281.



of Tobit,<sup>1</sup> in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.<sup>2</sup> It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.<sup>3</sup>

## XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,<sup>4</sup> of which the following is a copy: "There was a Thākūr who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākūr came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākūr on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'<sup>5</sup> Straightway, the omen-bird passed her hand

<sup>1</sup> Chaps. vi-viii.

<sup>2</sup> *Folk-lore*, ix, 228.

<sup>3</sup> *Iai Behari Day*, op. cit., 96.

<sup>4</sup> Vol. ix, pt. i, 351.

<sup>5</sup> Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.<sup>1</sup> The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Thākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perrault's famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.<sup>2</sup>

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

<sup>1</sup> G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

<sup>2</sup> J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.



and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"<sup>1</sup> Again, in the "Tale of the King who kenneled the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".<sup>2</sup> Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.<sup>3</sup>

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Krishna when he takes the garments of the Gôpis as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.<sup>4</sup> Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sômadêva's stories, "The Brave King Vikramāditya," the King Hômaprabha gives his daughter, Ratnaprabhâ, to Naravâhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".<sup>5</sup>

<sup>1</sup> Burton, op. cit., viii, 16.

<sup>2</sup> Ibid., ix, 139.

<sup>3</sup> Ibid., x, 364.

<sup>4</sup> *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jânshâh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindbad*, 372 ff.).

<sup>5</sup> *Kathâ-Sarît-Sâgarâ*, i, 327.



and in another tale, "Śridatta and Mrgāṅkavati," we have a magic ring which counteracts the effects of poison.<sup>1</sup>

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee law fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".<sup>2</sup> The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lal Badshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."<sup>3</sup> In a Bengal story the Rākṣasas cry: "How, now, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.<sup>4</sup>

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:<sup>5</sup> "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

<sup>1</sup> Ibid., i, 61.

<sup>2</sup> J. Grimm, *Teutonic Mythology*, ii, 486.

<sup>3</sup> Swynnerton, *op. cit.*, 335.

<sup>4</sup> Lal Bihari Day, *op. cit.*, 72, 79; for other examples see MacCulloch, *op. cit.*, 303, n.

<sup>5</sup> *Iliad*, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sômadêva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.<sup>1</sup> In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasi, telling her to kill the lad, but a faqir reads it and tears it up.<sup>2</sup> In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.<sup>3</sup> In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasi queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.<sup>4</sup> We have the same incident in "Brave Hiralālbās" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.<sup>5</sup> Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".<sup>6</sup> In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.<sup>7</sup>

Sir G. Grierson reminds me that there is a good version of

<sup>1</sup> *Kathā-Sarit-Sāgara*, i, 27 f.; cf. the tale of Parityāgastna (*ibid.*, i, 353).

<sup>2</sup> Knowles, *op. cit.*, 48.

<sup>3</sup> Temple-Steel, *Widerworld Stories*, 103.

<sup>4</sup> Lal Bihari Day, *op. cit.*, 116.

<sup>5</sup> *Indian Fairy Tales*, 53, 184.

<sup>6</sup> Clouston, *The Book of Sindibād*, 138.

<sup>7</sup> Burton, *op. cit.*, xii, 68.



At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubbūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it —Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."<sup>1</sup>

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.<sup>2</sup> Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinni, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinni fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'an.<sup>3</sup>

In the tale of "Vinitamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *ūti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;<sup>4</sup>

<sup>1</sup> Ibid., ii, 453.

<sup>2</sup> Knowles, op. cit., 23.

<sup>3</sup> Sūrah xxxviii; cf. the ring of Polykrates, Herodotus, iii, 41, 2.

<sup>4</sup> *Kathā-Sarit-Sāgara*, ii, 173.

the "Letter of Death" tale in the *Bhakta-māla*,<sup>1</sup> in which Dhṛṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhṛṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".<sup>2</sup>

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."<sup>3</sup>

<sup>1</sup> See his article, "Gleanings from the *Bhakta-māla*"; JRAS, April, 1910, p. 295.

<sup>2</sup> *The Childhood of Fiction*, 432 ff.

<sup>3</sup> *Science of Fairy Tales*, 40 ff.



A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Conch. We may compare this with the flying horses of the "Arabian Nights".<sup>1</sup> In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.<sup>2</sup>

Brahmā, in the Hindu mythology, gives Kuṣāra the great self-moving car, called Puspaka.<sup>3</sup> We met with flying chariots and similar magical vehicles in the tales of Sômadêva.<sup>4</sup> The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".<sup>5</sup>

W. CROOKE.

## II

### ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gôvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmiri Pandits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gôvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pôda*, manifest, is written पद in ii, 1, and पोट in iii, 8; *kerau*, he made, is written करन in iv, 6, but कुरन in vii, 4, although he writes करन in the very next line; *deu*, he was, is written दामु in ii, 4, but दास and दासु in ii, 5. It is evident that to reproduce such spelling would render this work of little

<sup>1</sup> Burton, op. cit., i, 147; iii, 415 ff.

<sup>2</sup> Lal Bihari Day, op. cit., 130, 116.

<sup>3</sup> J. Dowson, *Classical Dictionary*, 174.

<sup>4</sup> *Kashī-Sarī-Sāgara*, i, 259, 392; ii, 258, 353.

<sup>5</sup> Burton, op. cit., i, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmirī in the Nāgarī character was devised by the late Paṇḍit Śāvara Kaula, and was used by him in his *Kāshmirābhidāmya*, or Kāshmirī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmirī, such as my *Essays on Kāshmiri Grammar*, my *Manual of the Kāshmiri Language*, and the Kāshmirī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Śāvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Śāvara Kaula were to read out the text written according to his system, and if Gōvinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Śāvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ए e,	ऐ ai,	ओ ō,	औ au.
क ka,	ख kha,	ग ga,	ङ ṅa.						
च ca,	छ cha,	ज ja,	झ ṛḥ.						
ट ṭa,	ठ ṭha,	ड ḍa.							
त ta,	थ tha,	द da,	न na.						



प *pa*, फ *pha*, ब *ba*, म *ma*.  
य *yē*, र *ra*, ल *la*, व *va*, *wa*.  
श *shē*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmirī possesses no sonant aspirates.

(2) The letters क and ख are each used only as a member of a conjunct consonant before a letter of its own class, as in क *nka*, ख *nkha*, ग *nga*, छ *nṭa*, छ *nṭha*, ण *nḍa*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, क, ख, and ग are all represented by گ.

(3) After the letters च, छ, and श, the letter *a* is always pronounced *ē*. Hence, I have transliterated them *chē*, *ṣhē*, and *shē* respectively. For श I use *shē* instead of *ṣh*; as in Kāshmirī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian च and छ, the sound of all three having been conflated into one sound, that of the English *sh* in "shell". Kāshmirī possesses no cerebral sibilant, although in Kāshmirī MSS. we sometimes find the letter ष. This, however, is only Pandits' affectation, who pretend that they ought to write पोष, not पोश, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters च *cha*, छ *ṣha*, and श *sha*. The letter *cha* is the aspirate of *cha*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *e* (except in the cases of *chē*, *yē*, and *shē*) and *o* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *e* and *o* respectively. Thus क्य is *kē*, not *kyē*, and क्व is *kō*, not *kva*. Some Kāshmirīs, especially Hindūs, always sound *e* and *o* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *kʷē* and क्व as *kʷō*. The vowel *e* is generally sounded like the *e* in "met" and the vowel *o* like the *o* in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's *Essays and Manual*.

कक्  $k^a k$ ,  
 कि  $k^i$ ,  
 कु  $k^u$ ,  
 कू  $k^ū$ ,  
 कक्  $k^2 k$ .

The vowels  $a$  and  $ā$  can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

$a$	written as in	कक्	$k^a k$ , and sounded like a very short $a$ .	
$ā$	"	ककि	$k^ā k^i$ , " " " $ā$ .	
$o$	"	ककु	$k^o k^u$ , " " " $o$ .	
$ū$	"	ककू	$k^ū k^ū$ , " " " $ū$ .	
$ā$	"	अक्क	$a k^a k$ , " something between $a$ and $o$ .	
$ā$	"	अकि	$ā k^i$ , " like $a^i$ in $a^i k^i$ .	
$o$	"	अकु	$o k^u$ , " " the first $o$ in "promote".	
$ū$	"	अकू	$ū k^ū$ , " " a German $ū$ .	
$ō$	"	आक्क	$ā k^a k$ , " " prolonged German $ō$ .	
"	"	आकि	$ā k^i$ , " " "	
"	"	आकु	$ā k^u$ , " " "	
$yu$	"	किक्	$kyuk^u$ , " as written in the Roman character.	
$yū$	"	कीक्	$kyūk^u$ , " as written in the Roman character.	
$ē$	"	कक्क	$k^ē k^a k$ , " like $ē$ .	
$ē$	"	ककि	$k^ē k^i$ , " " "	
$yo$	"	ककु	$kyok^u$ , " as written.	
$ē$	"	ककू	$k^ē k^ū$ , " something like $ē$ .	
$ō$	"	कक्क	$k^ō k^a k$ , " nearly the same as $o$ .	
$ō$	"	ककि	$k^ō k^i$ , " like an ordinary $ō$ .	
$ō$	"	ककु	$k^ō k^u$ , " nearly the same as $o$ .	
$ō$	"	ककू	$k^ō k^ū$ , " nearly the same as $ū$ .	
$ā$	"	कोक्	$kō k^u$ (for काक्), sounded like the $aw$ in "awful".	
$ū$	"	कू	$kū$ , sounded something like a much prolonged German $ū$ , approaching a long $i$ .	



## INTRODUCTION

As explained in the *Kāshmiri Manual*, the sounds of *ṣ* and *ṣ̣* are not affected by *i-mūtrā*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *upraviddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *ḍ* to my *ḍ*, provided that this was always done, that *ḍ* was never altered to any other letter, and that no other of his letters was also altered to *ḍ*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian *چ*, and which in Nāgarī is written *ṇ*, is written *ç* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ç* to *sh*. Similarly, the sound represented by the Persian *ج* is written *ç* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Śrinagar Kāshmirī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmirī is a pure bi-labial, and not a denta-labial. Its sound is neither that of *r* or that of *ɹ*, but something between both, sometimes, especially before palatal vowels, tending towards a *r*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *ɹ*-sound. In my system I use both *r* and *ɹ* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *r*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *r*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrinagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the *a* in "cancelled" (Sir Aurel's *u*, my *ā*), which so far as I am aware occurs only rarely in Śrinagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākḥ*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrinagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ō*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrinagar Kāshmirī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ε* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ū* in the German "Kürze", and the peculiar Kāshmirī *ā*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *ε* in "met" by *e*, while I use *ε*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle



in Kāshmiri pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā*, and which he says is sounded like the *u* in "rut" prolonged. In Śrinagar Kāshmiri the sound strikes my ear rather as a prolonged German *ö*, although many Pandits, in certain words, sound it almost like the *o* in "note";<sup>1</sup> and I represent it by *ō*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel Stein represents by *ā*, and which I represent by *ā*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pōda*, and which means "manifest", was sounded by Hātim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as *ō*, here following the example of the Pandits to which I have just alluded. Thus my *mōj*<sup>2</sup>, a mother, is Hātim's *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgari spelling of Kāshmiri Pandits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim:—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS  
TRANSCRIPTION

- a* as in "America".
- ā* a very short *a*, but quite audible.
- ā* as in "large".

<sup>1</sup> e.g. most Pandits pronounce the word *hōm*<sup>2</sup>, work, as if it rhymed with "homa".

- a as in "cancelled".  
 ʰ a very short a, having the quality of the a in "hut".  
 ā has the sound of the a in "hut", but long.  
 ȁ as the au in "auful".  
 ai as in "aisle".  
 āy practically equal to the diphthong au, like the ou in "sound", but sometimes heard as d with a semiliquid r.  
 e as in "met".  
 ē as the a in "vale".  
 i as in "pin".  
 ʰ a very short i, but quite audible.  
 ī as the i in "pique".  
 o as in "hot".  
 ō as the o in "open".  
 u as in "put".  
 ʰ a very short u, but quite audible.  
 ū as the u in "rule".  
 ā as in German "Kürze", Hungarian "űres".  
 ȳ a peculiar long vowel difficult to pronounce. See *Kāshmirī Manual*, p. 17 (e).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus ʰ, ʰ, ʰ. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmirī, this is true of ʰ and ʰ, but to my ear a final ʰ is hardly audible, if audible at all. Pandits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that ʰ is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in ʰ in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāyuk* (iii, 9) and *voṭʰmoṭ* (vii, 29). The inaudibility of this letter is well illustrated by



words such as my *amyuk*<sup>a</sup>, which becomes in Hātim's mouth *am<sup>a</sup>uk* or *amyuk* in iii, 4, and *a<sup>a</sup>m<sup>a</sup>uk* in xii, 17; and my *dop*<sup>a</sup>, which is represented not only by *dop<sup>a</sup>* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup<sup>a</sup>* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u-mātrā* is very rarely audible.

Regarding the sound represented by *ay*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *y* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau*, I am now certain that I do not mean *w* by the special *y*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau* above quoted, the *y* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Śvara Kaula in his Kāshmīrī grammar entitled the *Kāsmīraśabdāmṛta*,<sup>1</sup> and by the present writer in his *Essays on Kāshmīrī Grammar* and in his *Kāshmīrī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrinagar, and hence by purists banned from literary Kāshmīrī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

<sup>1</sup> Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

others are additional forms allowed in Śrinagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *raṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭan*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmirī rule, a short *a* after *sh* becomes *ē*, so that we get both *shāh* and *shēh* (in *shāhmār* or *shēhmār*, a python) and *pātashāh* and *pātashēh*. In the second word it will be observed that, as is frequent in borrowed words, the Pāṣāṇī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmirī of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rang<sup>ar</sup>*, a dyer; *ṣon<sup>ar</sup>*, a goldsmith; *man<sup>ar</sup>*, a lapidary, and so on. The only noun of this group occurring in the Tales is *ṣon<sup>ar</sup>*, a goldsmith, and this G.K. persistently writes *ṣonar*, with a full *a*. In Kāshmirī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word



*krakh*, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān*<sup>1</sup> (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan<sup>na</sup>*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmiri of *Īvara Kaula* the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūd<sup>h</sup>*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōd<sup>h</sup>*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōntsytum<sup>n</sup>* for *pūntsytum<sup>n</sup>*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmiri interchangeable with a dental *ḷ*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in *Hātim*'s pronunciation this want of differentiation between these two classes of sounds is remarkably evident. *Gōvinda Kaula*'s spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kūr<sup>n</sup>* or *kūḍ<sup>n</sup>*, a daughter; *mor<sup>n</sup>* or *moḍ<sup>n</sup>*, the body; *thūr<sup>n</sup>-kāni* or *thūḍ<sup>n</sup>-kāni*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by *Īvara Kaula* is the first of each pair. The examples *mor<sup>n</sup>* and *moḍ<sup>n</sup>* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hâtim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākas*, paper, and sometimes *d* as in *kakad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and (*hāth*<sup>u</sup> for *tāth*<sup>u</sup>, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *yāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Muslimāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ē mukhlafī*.

The singular agent of the first declension ends in *-an*, as in (*sūran*, by a thief. The word *sōnar* (for *sōn<sup>ar</sup>*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hâtim.

According to the rule laid down by Ī.K. the suffix *un<sup>u</sup>* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun<sup>u</sup>*, of a journey. More directly contrary to the rule is the phrase *qsh<sup>u</sup>kun<sup>u</sup> tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*



respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmiri the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmiri the sound of *व्* is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khabardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakirav*, *pīrav*, *satav*, *tsōrav*, *tsūrav*, *yimav*, *zaminav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*; and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *ya*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēth* means "on", and *pētha* "from on", but in x, 3 and x, 10 *pētha* is exceptionally employed with the meaning of *pēth*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yūh* (ii, 9, 11; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yūh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yikay*

(fem.); and various inanimate emphatic forms such as *yīy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōth*, *nōmis*, appears under the form *nēmīs* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmav*) all have *ō*. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntahāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh*<sup>1</sup> which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ē*, so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy*, if there is to thee (ix, 6), and *chēy* for *chuy*, he is verily (xii, 6). In one case *ōs*<sup>1</sup>, they were, is changed to *ōsī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in \**karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khēh* and an older \**khēhu*. The 2nd person plural imperative of *trāwun*, to let go, is *trōvīv*. In x, 5 we have a variant *trōvyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrinagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hē* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,



while we have *karahō* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihē* (vi, 14), he might pick out; and *shābihēh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ē mukhtafī*.

In the past tenses we have, for the first past, the irregular *pārun*, he put on (clothes), from *pairun*. For the second past and other pasts in *āv* there is a strong tendency to weaken the *āv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryāv*; *gav* (iii, 1), he went, for *ganv*; *khāv* (ii, 2), eaten, for *khyānv*; *pāv* (viii, 9), he fell, for *pyānv*. Similarly, for the plural, we have *khēy* (x, 2), they were eaten, for *khyēy*; *nāy* (v, 9), they were taken, for *nīy*. In *hāryēkh* (x, 5), for *hāryēykh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot<sup>a</sup>* (viii, 1, etc.), gone, for *gōmot<sup>a</sup>*; *mumot<sup>a</sup>* (ii, 4, etc.), dead, for *mūmot<sup>a</sup>*; *pēmot<sup>a</sup>* (viii, 9), fallen, for *pyēmot<sup>a</sup>*.

In the extremely village style of story xi we find the suffix of the *k<sup>a</sup>* genitive, instead of the usual suffix *mot<sup>a</sup>*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahlāvi language spoken immediately to the south-east. The examples are *thōv<sup>k</sup>*, stationed, and *nyōv<sup>k</sup>*, dispatched (both nom. plur. masc.) (xi, 6), for *thōv<sup>t</sup>-māt<sup>t</sup>* and *nyōv<sup>t</sup>-māt<sup>t</sup>* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kār<sup>t</sup>than* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwuhun* (x, 1) for *mōkalāwōn* (*mōkalāwōn* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khēyēv* for *khēyēwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm<sup>a</sup>wa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dīma-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm<sup>a</sup>wa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wana-wa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis<sup>a</sup>y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ā-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *am<sup>i</sup> suy*, *am<sup>i</sup> sūy*, or some such form. So *añḥas*, they brought (*añḥkh*) to him (*as*), is written *añys hus*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bōg<sup>r</sup>rēm<sup>a</sup>y*, I divided (*bōg<sup>r</sup>rēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *bah<sup>a</sup>sa* for *bōh hasa*, I, Sir; *bebinda<sup>r</sup>* for *bēbi andar<sup>a</sup>y*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmiri grammar, pronounced the words. To him *amis<sup>a</sup>y* was two words—*ami* and *s<sup>a</sup>y*—and so on for the others. We thus have a valuable illustration of how languages



change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātīm was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhman affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrinagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a-mātrā* in an unaccented syllable. Thus we have both *bē bahā* and *bēb'hā*, priceless, and *mahaly kân* and *mah'laqkhân*, for G.K.'s *mahalakhân*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dār*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a-mātrā*, as in *jānvār* and *jān'vār*, G.K. *jānāvār*, a bird; *khābār* and *khāb'ar*, G.K. *khābar*, news; *kāvandas*, *kāvandās*, *kāvundas*, *khāv'andas*, and *khāvundas*, G.K. *khāwandas*, to a husband; *halamas* and *hal'mas*, G.K. *halamas*, to a skirt; and *mārevātulan* and *mār'vātulan*, to executioners.

The sounds *a* and *ā* seem to be absolutely convertible. Thus we have *ad'a*, *adā*, *ad'*, and *ade* for G.K.'s *ada*, then; *āng* and *āne* for G.K.'s *ōna*, a mirror; *chā* and *che* for G.K.'s *chēh*, she is; *chās* and *ches* for G.K.'s *chēs*, I (fem.) am; *dakha nāvān* for G.K.'s *dakkanāvān*, leaning upon; *guḍ'a*, *guḍā*, *guḍa*, and *guḍe* for G.K.'s *gōḍa*, at first; *hasā* and *have* for G.K.'s *hasi*, Sir; *hav'nam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrat'*, *hazrat'*, *hazret*, and *hazret'*, all for G.K.'s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy'*; *kata*, *katha*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kalā*, *kala*, and *kale*, G.K. *kala*, a head; *kariā* and *karte*, G.K. *karta*, please do; *mārvātalan*, *mārvātelan*, *mārvātlan*, *mārevātlan*, *mārevātalan*, etc., G.K. *mārawātalan*, to executioners; *peṭa*, *pyeṭe*, etc., G.K. *pēṭha*, from on; *yilā*, *yela*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *a'*, as in *am'* or *a'm'*, G.K. *ām'*, by him. It becomes *ā* in *lā'rā*, G.K. *lari*, at the side, and in one instance we have *o*, in *maris* or *moṣis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *dohā*, *dokā*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khāḥardārau*, by the watchmen (elsewhere *kha*). Cf. *lā'rā* above. We have unaccented *a-mātrā* becoming *i-mātrā* in *ās'nas* or *ās'nas*, G.K. *āsanas*, for being. In the word *tulāri*, for G.K. *t'lārī*, by a bee, *a-mātrā* appears as *u*.

In standard Kashmiri, after *sh*, *a* is pronounced as *ē*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shēhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

*shēh*, six,  
*shēhara*, from a city,  
*shēharāh*, a city,  
*shērikh*, a partner,

Sir Aurel Stein's transcription  
of Hātim.

*she*,  
*shuhara* and *shehera*,  
*shehra*,  
*sherik*,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shāhan* for G.K. *shēhan*, to the six; *shahmāras*, G.K. *shēh-māras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *gar'*, and



*gara*, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar<sup>a</sup>*, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmiri a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *calān*, an invoice; *lāl* and *lāl<sup>a</sup>*, G.K. *lāl*, a ruby; *māl<sup>a</sup>*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ā*-mātrā it becomes *ā*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sūnz<sup>a</sup>*, and which Sir Aurel usually writes *sanz*. Occasionally he represents it by *u*. Thus we have also *sunz*; *āsus*, G.K. *ōs<sup>a</sup>s*, she was to him. For G.K.'s *thūd<sup>a</sup>* or *thūr<sup>a</sup>*, on the back, we have *taid*, *tor*, *tur*, and *tūr*. The syllable *<sup>a</sup>y* is represented by *uy*, *ūy*, and *ai*. Thus G.K.'s *tamī<sup>a</sup>y*, to him verily, becomes *tam<sup>i</sup> suy* or *tam<sup>i</sup> sūy*, while *tīmā<sup>a</sup>y*, to them verily, becomes *tīm<sup>a</sup>nai*. Another example of the representation of *ā* by *u* is G.K.'s *wūbh<sup>a</sup>*, she descended, which becomes *wūb* (iii, 2), and the same word also represents G.K.'s *wōbh<sup>a</sup>*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *ə*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīlā*, G.K. *dalīlah*, a story; *zālā* and *zālā*, G.K. *sālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ā*-mātrā, by *i*-mātrā, or by *ī* it becomes *ō*, and this same *ō* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ō* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

*bōy*<sup>†</sup>, brothers,  
*dōbbladay*, suffering,  
*dōn*<sup>†</sup>, a pomegranate,  
*dūr*<sup>†</sup>, holding,  
*gīj<sup>†</sup>nas*, he caused me to waste away.  
*khōris*, for a khār weight,  
*kōtyāh*, how many?  
*mōj*<sup>†</sup>, a mother,

Hatim.

*bōy*,  
*dā<sup>†</sup>d<sup>†</sup> lada*,  
*dān*,  
*dār*,  
*gāj<sup>†</sup>nas*,  
*khāris*,  
*kā<sup>†</sup>ta*,  
*māj*, *mōj*,

and others.

For original *ai* we have—

*pōda*, manifest,  
*gōb*, hidden,  
*kōd*, imprisonment,  
*gōr*, different,

*pāda*, *pāda*,  
*gāb*,  
*kād*,  
*gā<sup>†</sup>ri*, *gār*.

About equally often this *ō* is represented by *ā*, corresponding to my *ō*, and therefore sounded something like the *aw* in "awful". Thus—

*ōlis*, to a nest,  
*ōr*<sup>†</sup>, a shoemaker's awl,  
*ōris*, poor,  
*ōs*<sup>†</sup>, she was to him,  
*bōlbōsh*<sup>†</sup>, chirping,  
*gum-rōyī*, losing one's way,  
*āsh<sup>†</sup>nāv*, relations,

*ālis*,  
*ār*,  
*āziz*,  
*āsus*,  
*bōlbāsh*,  
*gum<sup>†</sup>rā yīy*,  
*āshnāv*, *āsh<sup>†</sup> nāv*,  
 as if for *ōsh<sup>†</sup>nāv*,

and others. For original *ai* we have—

*ōna*, a mirror,  
*pōla*, manifest,

*āne*, *ānā*,  
*pāda*, *pāda*,

and others.

Very often this *ō* is represented by a simple *ā*, as in—

*bōd<sup>†</sup>hāl*, a prison,  
*dāsōn*<sup>†</sup>, verily burning,  
*gōs*, they went for him,  
*jūdōyī*, separation,

*bānd<sup>†</sup>hāl*,  
*dāsān*<sup>†</sup>,  
*gās*,  
*zhudāi*,



G.K.  
*kōshir<sup>a</sup>*, Kāshmiris,  
*zōlith*, having burnt,  
 and others. For original *ai* we have—

*gōr*, different,  
*khōrāth*, aims,  
*sōlas*, for an excursion,

Hātim.  
*kāshir<sup>a</sup>*,  
*zālīt*,  
  
*gār*, *gā<sup>a</sup>ri*,  
*khārāt*,  
*sālas*,

and others.

The word *myōñ<sup>a</sup>*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m<sup>en</sup>*, *myēn*, and *m<sup>en</sup>y*, in all of which the *ō* is represented by *ē*; whereas for the corresponding *cyōñ<sup>a</sup>*, thy (fem.), we have *ch<sup>a</sup>ñ*, *ch<sup>en</sup>ñ*, and *ch<sup>en</sup>ñ<sup>a</sup>*.

We have seen that G.K. usually represents *ā* by *ō*, as in *kōd<sup>a</sup>* for *kūd<sup>a</sup>*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kā<sup>a</sup>d*, *kā<sup>a</sup>d<sup>i</sup>*, and *kū<sup>a</sup>d<sup>i</sup>*, and *sāit*, *sāit<sup>a</sup>*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā*, which represents the same sound. Thus—

G.K.  
*ōkhun*, a teacher,  
*ōl<sup>a</sup>*, a nest,  
*ōs<sup>a</sup>*, he was,  
*ōy*, he came to thee,  
*bōicun*, he explained,

Hātim.  
*ākhun*, *ākhun*,  
*āl*,  
*ās*, *ās<sup>a</sup>*, *ās*, *ōs*,  
*āy*, *āy*,  
*bāvun*,

and many others. It will be seen from the above that *ā*, *ā*, and *ō* are also used to represent this sound. So, for *khōtānī*, to the lady, we have *khōtānī* and *khātānī*; for *lōyun*, he struck, *lōyun* and *lāyun*; for *sōrui*, all, *sōrui*, *sāruy*, *sōri*, and *sōira*; for *bōic<sup>a</sup>*, manifested, *bōy*. There are many other similar examples, and from the above it will be seen that G.K.'s *ō* and *ō* are represented indiscriminately by *ā*, *ā*, and *ā*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy<sup>a</sup>*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmiri *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim

has *ō* for this *ē*, G.K.'s *shēlēh*, hesitation, being represented by *shuk* or *shok*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.	Hātim.
<i>bīh<sup>l</sup></i> , seated (m. pl.),	<i>bvēth<sup>i</sup></i> , <i>bēth<sup>u</sup></i> , and <i>bāp<sup>t</sup></i> ,
<i>grist<sup>i</sup>-bāy</i> , a farmer's wife,	<i>grēst bāy</i> ,
<i>phērith</i> , having returned,	<i>phērith</i> , <i>phē<sup>r</sup>rith</i> , or <i>phirit</i> ,

and others. It will be observed that, in the case of *bāp<sup>i</sup>*, *ī* has become *ā*. Similarly, G.K.'s *rīnz<sup>i</sup>*, balls, is represented by *rīnz*, *rēnz*, or *rūnz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ē* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grist<sup>i</sup>-bāyē*, to a farmer's wife, becomes *grēst<sup>a</sup> bāye*, *grēst<sup>a</sup> bāye*, or *grēst bāye*. Similarly, G.K.'s *dūp<sup>i</sup>zihēkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wāz<sup>i</sup>*, you should descend, by *vāz<sup>a</sup>*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop<sup>u</sup>nas*, he said to him, is represented by both *dop<sup>u</sup>nas* and *dopunas*; and his *yūsuf*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.	Hātim.
<i>borun</i> , he filled,	<i>borun</i> and <i>burun</i> ,
<i>koḍun</i> , he brought out,	<i>koḍun</i> , <i>kuḍun</i> ,
<i>kuṭ<sup>u</sup>wālan</i> , by the policeman,	<i>koṭwālan</i> , <i>kuṭwālen</i> ,
<i>noṭ<sup>u</sup></i> , a pitcher,	<i>nul</i> ,
<i>byūth<sup>u</sup></i> , he sat,	<i>byōth</i> , <i>byāth</i> ,
<i>pūrun</i> , he put on,	<i>pōrun</i> , <i>purun</i> .

The Persian *khābsūrat*, beautiful, becomes *khōbsūrath* in G.K., for which Hātim has *khōb sūrat* and *khūb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chīy* or *chīv*



for *chuy*, he is verily. The imperative *ṣhun*, east thou, is represented by *ṣān*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *dʷutuk*, *dyutuk*, *dʷātuk*, or *dʷāthuk*, for *dyutukh*, they gave; *hʷūtun* or *hyūtun*, for *hyotun*, he began.

An initial *u* in Kāshmiri is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vāḷa*.

It is well known that *ē* and *ɛ* are usually pronounced in Kāshmiri with a short *y* before them. Thus *ʷē*, *ʷɛ*. This *ʷ* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *ʷ* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khēkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khēwān</i> , eating,	<i>khyavān</i> , <i>khyevān</i> , <i>kʷavān</i> ,
<i>kēth</i> , in,	<i>khʷath</i> , <i>khyath</i> , <i>kʷet</i> , <i>kyet</i> ,
<i>pēṭha</i> , from,	<i>peṭa</i> , <i>pyete</i> , <i>pʷeth</i> , <i>pʷetha</i> .

It will be observed that *ya* is sometimes used instead of *ē*. Other similar cases are—

<i>kēṭha</i> , how?	<i>kyata</i> , <i>kʷeta</i> , <i>kʷeta</i> , <i>kʷita</i> , <i>khʷatha</i>
<i>khōnī</i> , on the haunch,	<i>kunʷa</i> ,
<i>nēza</i> , railings,	<i>nʷāza</i> ,
<i>zēnī</i> , he will conquer,	<i>zaʷnī</i> , <i>zʷānī</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmiri possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gucāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gashun*, to go, is always written *gashun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmiri of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing.	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>nat</i> , palsy,	<i>nath</i> .
<i>kāt</i> , glass,	<i>kāth</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration:—

For the letter *b* we may take the Arabic borrowed word *subhan*, at dawn, for which H. has *suban*; but how



inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *sub<sup>h</sup>ahanas*; and *subhas* for *sub<sup>h</sup>has*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cūy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *wuchan* (ii, 5) for *wuchahan*, *wucuk* (ii, 4) for *wuchukh*, and *wucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khāb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khabar*, news, is spelt *kābar*, etc., in the first five stories, and *khabar*, etc., afterwards; and *Khōdā*, God, becomes *Kudā*, etc., in i-vi, and *Khudā*, etc., afterwards. Similarly—

*khalat-ē-shāhī*, a royal robe, becomes *kal<sup>ti</sup> shāhī*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōni</i> , on the haunch,	„	<i>kun<sup>ya</sup></i> .
<i>khār</i> , an ass,	„	<i>khār</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feast,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *khamun*, to ascend, retains the aspirate, except in forms derived from the past participle *khōt<sup>h</sup>*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khōt<sup>h</sup>*, *khut*, and *kut*; *khat<sup>h</sup>* and *ka<sup>ti</sup>y*; *kātis*; *khats* and *kats*.

<i>khōta</i> , than,	becomes	<i>khota</i> , <i>khutā</i> , and <i>kutā</i> .
<i>khōtāna</i> , a lady,	„	<i>kōtāna</i> (v) and <i>khātān</i> (x, xii).
<i>khātith</i> , secretly,	„	<i>ka<sup>ti</sup>th</i> .
<i>khāwand</i> , a husband,	„	<i>kāvand</i> (i-viii) and <i>khāvand</i> (x-xii).

The verb *khyōn*<sup>a</sup>, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyān* for *khēn*, eaten, in ii, 2. Occasionally also the cognate Shīṇā language disaspirates in this word.

*Khazmath* or *khīzmath*, service, becomes *khīsmat* (ii, 3) and *kīsmat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian *خ*. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *pakā* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tākhkhīt*, certainly; *vutamak*<sup>a</sup> for *vōtamukh*<sup>a</sup>, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phāk*.

Initial *ph* is preserved in the *phāk* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphbas*, for the belly, which H. pronounced *naptas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *manshur*.

Initial *th* occurs in the following: in *thud* (*thod*<sup>a</sup>), erect, it is preserved. For *thūr*<sup>a</sup>, a shrub, we have *tūr*, and for *thūr*<sup>a</sup> or *thūd*<sup>a</sup>, on the back, we have *taḍ*, *tar*, and *tor*; *thūn*<sup>a</sup>, butter,



preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāwtaw*, *tāwtaw*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athā*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *bothā*, a face, is always *but*; so, for *athā<sup>wa</sup>*, the woodworm, *atā*; for *katha*, stories, *kathā*, etc., and *kata*; *nēth<sup>er</sup>*, a wedding, *nēth<sup>er</sup>* (xii) and *wētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth<sup>a</sup>*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth<sup>a</sup>*, ascended, also becomes *vut* or *vuth*. Other examples are *vatā<sup>r</sup>ith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms: *wōth<sup>us</sup>*, arose to him, becomes *voth<sup>us</sup>*, etc., or *vot<sup>us</sup>*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k<sup>et</sup>*, etc., except in xii, where we have *kh<sup>ath</sup>*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah<sup>er</sup>ān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt<sup>a</sup>*, etc.; *byūth<sup>a</sup>*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuth<sup>a</sup>*, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kufis*; the ablative postposition *pētha* occurs in several forms, *pēta*, *pyete*, *p<sup>re</sup>tha*, *p<sup>re</sup>th*, and *p<sup>re</sup>etha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōth<sup>i</sup>* or *pōth<sup>in</sup>*, like,

for which we have *pā't*, etc., and *pā'th*, etc., and *pātin* and *pathin*. The common word *sēkhāh*, very, much, appears as *se(ā)*, etc., and *sēthā*, etc., it being noted that both forms occur in xii; *tōth*<sup>a</sup> or *thōth*<sup>a</sup>, beloved, is always *tōt*, and *zēth*<sup>a</sup>, long (m.pl.), becomes *zēt*.

Initial *th* is always disaspirated by H. Thus the word *thunūn*, to throw, is always *ṭunūn*, and so for all others.

As for medial *th*, in the verb *gathun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēntshāh*, something, which appears under many forms, in none of which does an aspirated *th* appear. Similarly, we have *maṭa* and *maṭe* for *maṭhi*, on the shoulder; *raṭehna* for *raṭhi-hanā*, a little; *ruṭ* for *wōṭh*<sup>a</sup>, she went up, and also for *wūṭh*<sup>a</sup>, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceśhmq*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chanda</i> .
<i>cēth</i> <sup>a</sup> , a letter,	<i>chit</i> .
<i>bacē</i> , young ones,	<i>bache</i> .
<i>bacāwūn</i> <sup>a</sup> , to be released (fem.),	<i>bachāvinṃ</i> .
<i>naṃistānūc</i> <sup>a</sup> , of the canebrake,	<i>naṃis tān naḥ</i> .
<i>racēn</i> , she took them (fem.),	<i>rachen</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr</i> <sup>a</sup> , a daughter,	<i>kūd</i> , <i>khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kētha</i> , how ?	<i>kēta</i> , <i>khētha</i> .
<i>kēntshāh</i> , something,	<i>kēṭṭa</i> , etc., or <i>khyēṭṭa</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ</i> <sup>a</sup> , a son (xii),	<i>khuth</i> .



For the aspiration of *p*, we have *put*, *puṭh*, *phot*, or *phut*, for *pot*<sup>a</sup>, back again. *Shiṣā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot*<sup>a</sup>, thither; and *thāy* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *kar the*, for *karta*, please to do; *ṭuntha* for *ṭhunta*, please to throw. So also the termination *mot*<sup>a</sup> of the perfect participle becomes *muth* in *on muth*, for *on<sup>a</sup>mot<sup>a</sup>*, brought; *voṭ<sup>a</sup>mut* or *vōṭ<sup>a</sup>muth*, for *vōṭ<sup>a</sup>mot<sup>a</sup>*, arrived. The *t* in *dyut<sup>a</sup>*, given, is aspirated in *dyut* or *dyuth*, for *dyut<sup>a</sup>*; *d<sup>a</sup>ūtuk* or *d<sup>a</sup>ūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hatim.
<i>kyut<sup>a</sup></i> , for,	<i>kh<sup>a</sup>ut</i> , <i>k<sup>a</sup>ut</i> , <i>kyut</i> , <i>kh<sup>a</sup>yuth</i> , <i>kyuth</i> .
<i>rat<sup>a</sup>na</i> , a jewel (in composition),	<i>rotun<sup>a</sup></i> , <i>rothuna</i> , <i>roṭhuna</i> .
<i>sāta</i> , at a moment,	<i>sāṭa</i> , <i>sāṭhā</i> .
<i>sōty</i> , with,	<i>sāṭit</i> , <i>sāṭh</i> , <i>sāṭh<sup>a</sup></i> , etc.
<i>tot<sup>a</sup></i> , thither,	<i>tot</i> , <i>tut</i> , <i>thuth</i> .
<i>vōṭ<sup>a</sup></i> , arrived,	<i>vōṭ</i> , etc., or <i>vōṭh</i> .

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmiri, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍaṭakh* or *ḍaṭakh*, cutting in two; *ḍal* or *dal*, a leaf; and *vōṭhun*, to arise, as compared with the Hindi *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmiri poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrasīth*, *Indrajīta*, rhymes with *dīṭh<sup>a</sup>*, seen, in verse 699, and with *bīṭh<sup>a</sup>*, seated, in verse 872.

In the village Kāshmiri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
<i>t</i> for <i>ṭ</i>	
<i>gāṭ<sup>ṭ</sup>ja</i> , skilful (f. sg.).	<i>gātij</i> .
<i>gāṭ<sup>ṭ</sup>ḷ</i> , skilful (m. pl.).	<i>gātily</i> .
<i>hatis</i> , to the throat,	<i>hātis</i> .
<i>khaṭīṭh</i> , secretly,	<i>kq<sup>ṭ</sup>tith</i> .
<i>not<sup>ṭ</sup></i> , a jar,	<i>nut</i> .
<i>phaṭun</i> , to be broken.	
<i>phūṭ<sup>ṭ</sup></i>	<i>phut</i> .
<i>phūṭ<sup>ṭ</sup>wa</i>	<i>phutw</i> .
<i>phuṭ<sup>ṭ</sup>run</i> , to break,	
<i>phuṭ<sup>ṭ</sup>rhas</i>	<i>phut<sup>ṭ</sup>rhas</i> .
<i>phuṭ<sup>ṭ</sup>ruk</i>	<i>phut<sup>ṭ</sup>ruk</i> .
but <i>phuṭ<sup>ṭ</sup>ryān</i>	<i>phuṭ<sup>ṭ</sup> r<sup>ṭ</sup>ān</i> .
<i>raṭun</i> , to seize.	
<i>rāṭ<sup>ṭ</sup></i>	<i>raṭ</i> .



## Literary Dialect.

<i>rōt<sup>a</sup></i>
<i>rūt<sup>a</sup></i>
<i>roṭ<sup>a</sup>mot<sup>a</sup></i>
but (causal) <i>rōṭ<sup>a</sup>mot<sup>a</sup></i>
<i>roṭun</i>
<i>rūt<sup>a</sup>nakh</i>
<i>ratith</i>
<i>roṭ<sup>a</sup>na</i>
<i>ṭahāl<sup>i</sup></i> , servants,
<i>troṭ<sup>a</sup></i> , a necklace,
but <i>traṭis</i> (sg. dat.)
<i>ṭāṭahāl</i> , a school,
<i>ṭaṭun</i> , to cut.
<i>ṭoṭ<sup>a</sup></i>
<i>ṭaṭān<sup>i</sup></i>
<i>ṭaṭun<sup>a</sup></i>
<i>ṭāṭ<sup>a</sup>nam</i>
<i>ṭaṭanas</i>
but <i>ṭaṭanasa</i>
<i>ṭaṭith</i>

*th* or *t* for *ṭh*.

<i>oṭh</i> , eight,
<i>bēhun</i> , to sit down.
<i>būth<sup>i</sup></i>
<i>byūth<sup>a</sup></i>
<i>byūthus</i>
<i>bōntha</i> , before,
but <i>bōnth</i>
<i>dēhun</i> , to see.
<i>dyūth<sup>a</sup></i>
<i>dyūthum</i>
<i>dyūth<sup>a</sup>may</i>
<i>dyūth<sup>a</sup>mot<sup>a</sup></i>
<i>dyūthut</i>

## Häim.

<i>rōt</i> , <i>rut</i> .
<i>rut</i> .
<i>ruṭmut</i> .
<i>roṭ<sup>a</sup>mut</i> .
<i>roṭun</i> , <i>rutun</i> .
<i>rut<sup>a</sup>nak</i> .
<i>raṭit</i> , <i>raṭit</i> .
<i>rutu</i> .
<i>ṭahāl</i> , <i>ṭahāl<sup>i</sup></i> , <i>ṭahāl<sup>v</sup></i> .
<i>truṭ</i> .
<i>traṭis</i> .
<i>ṭāṭ<sup>a</sup>hāl</i> .
<i>ṭot</i> .
<i>ṭaten<sup>i</sup></i> .
<i>ṭatun</i> .
<i>ṭeṭ<sup>a</sup>nam</i> .
<i>ṭatanas</i> .
<i>ṭaṭan<sup>a</sup>sa</i> .
<i>ṭeṭ<sup>i</sup>th</i> .

*āth*.

<i>baṭ<sup>i</sup></i> , <i>beth<sup>v</sup></i> , <i>b<sup>v</sup>eth<sup>i</sup></i> .
<i>byūt</i> , <i>byūt</i> , <i>byōth</i> , <i>byōth</i> ,
<i>byūth</i> .
<i>b<sup>v</sup>uthus</i> .
<i>bōnt<sup>a</sup></i> , <i>bōnt<sup>i</sup></i> , <i>bont<sup>a</sup></i> .
<i>bōnt<sup>i</sup></i> .
<i>dyāt</i> , <i>dyūt</i> .
<i>dyūthum</i> .
<i>dyōt mai</i> .
<i>dyātmut</i> .
<i>dyūthut</i> .

Lātorary Dialect:

*kuth<sup>n</sup>*, a room.*kuth<sup>i</sup>**kuth<sup>n</sup>**kuth<sup>n</sup>āh**kuthis**myūth<sup>n</sup>*, sweet,*pēth*, on,*pētha*, from on,*pāth<sup>i</sup>*, like,*pothān*, like,*ratun*, to seize.*rath**rathā**sēthāh*, very,*thaharān*, stopping,*d* for *ḍ*.*ḍakhanāwān*, leaning on,*ḍākas*, for a stage,*ḍeshun*, to see.*ḍeshān**ḍeshun<sup>n</sup>**ḍishith**gandun*, to tie.*gand**gand<sup>i</sup>**gand<sup>n</sup>mat<sup>i</sup>**gandān**gandun**gand<sup>n</sup>nas**gandith**gand<sup>i</sup>zēs*

Hātim.

*kuti*.*kut*,*kuthā*.*kuthis*, *kutis*, *kutis*.*myūt*.*p<sup>et</sup>*, *p<sup>et</sup>*, *pyet*, *pyet*,*p<sup>eth</sup>*.*peta*, *pyete*, *p<sup>eth</sup>*, *p<sup>etha</sup>*,*p<sup>etha</sup>*.*pā<sup>i</sup>*, *pā<sup>i</sup>th<sup>i</sup>*, *pā<sup>i</sup>th<sup>i</sup>*.*pā<sup>i</sup>th<sup>n</sup>*, *pā<sup>i</sup>th<sup>n</sup>*, *pā<sup>i</sup>th<sup>n</sup>*,*pā<sup>i</sup>ty*.*pāthin*, *pātin*.*rat*.*rath tā*.*setā*, *setā*, *sethā*, *sethā*.*tah<sup>n</sup>rān*.*dakhe nāwān*.*dakas*.*ḍeshān*.*ḍeshun*.*ḍeshit*.*gand*.*gand<sup>i</sup>*, *gand<sup>i</sup>*.*gand<sup>n</sup>maty<sup>i</sup>*.*gandān*.*gandun*.*gand<sup>n</sup>nas*.*gandit*.*gand<sup>i</sup> zyes*.



This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
<i>ṭ</i> for <i>t</i> .	
<i>bata</i> , boiled rice,	<i>bat<sup>a</sup></i> , <i>bat<sup>a</sup></i> , <i>batṭa</i> .
<i>mē ti</i> , me also,	<i>m<sup>a</sup>eti</i> , <i>maṭ<sup>i</sup></i> .
<i>raṭ<sup>a</sup>na</i> , a jewel (in composition)	<i>rothuna</i> , <i>rothuna</i> , <i>rotun<sup>a</sup></i> , <i>rutun<sup>a</sup></i> , etc.
<i>tati</i> , there,	<i>taṭ<sup>i</sup></i> , <i>ta<sup>i</sup>ti</i> , <i>ta<sup>i</sup>ṭ<sup>i</sup></i> , <i>baṭ<sup>i</sup></i> .
<i>yētāt<sup>i</sup></i> , where,	<i>ye taṭ<sup>i</sup></i> .
<i>ṭh</i> for <i>th</i> .	
<i>bātha</i> , words,	<i>bāṭh<sup>a</sup></i> .
<i>hēth</i> , having taken,	<i>het</i> , <i>hit</i> , <i>h<sup>a</sup>et</i> , <i>h<sup>a</sup>eth</i> , <i>h<sup>a</sup>eth</i> .

Compare *rothuna* and *roṭhuna*, for *raṭ<sup>a</sup>na*, a jewel, above.

<i>ḍ</i> for <i>d</i> .	
<i>aḍ<sup>a</sup>la</i> , from justice,	<i>aḍal</i> .
<i>māḍ<sup>a</sup></i> , he died,	<i>mōḍ</i> , <i>māḍ</i> .

In Kāshmiri the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōl<sup>a</sup>*, father. The same is the case in the North-Western languages, Sindhi and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
<i>ōra</i> , thence,	<i>ār</i> , etc., <i>rōḍa</i> , and even <i>ḍḍa</i> .
<i>garun</i> (G.K. <i>gaḍun</i> ), to make.	
<i>garān</i>	<i>garān</i> .
<i>gorun</i>	<i>guḍun</i> .
<i>kor<sup>a</sup></i> , a bracelet,	<i>k<sup>a</sup>r</i> , <i>ku<sup>r</sup></i> , <i>ku<sup>r</sup>d<sup>i</sup></i> , <i>kuḍ</i> .
<i>kūr<sup>a</sup></i> (G.K. also <i>kūḍ<sup>a</sup></i> ), a daughter,	<i>kūḍ</i> , <i>khūḍ</i> , <i>kūr</i> .

<i>kōrē</i>	<i>kōḍ<sup>i</sup>, kōḍ<sup>ve</sup>, kōḍye, kōḍ<sup>vi</sup>, kād<sup>ve</sup>, kōr<sup>ve</sup>, kōr<sup>vi</sup>.</i>
<i>kōri</i>	<i>kōḍ<sup>ve</sup>, kōḍ<sup>va</sup>, kōḍ<sup>vi</sup>, kōr<sup>ve</sup>.</i>
<i>kār<sup>i</sup></i>	<i>kād<sup>i</sup>.</i>
<i>lārun</i> (G.K., also <i>lādun</i> ), to pursue.	
<i>lārān</i>	<i>lārān, lādān.</i>
<i>lāryōmot<sup>a</sup></i>	<i>lād<sup>ve</sup>ōmut.</i>
<i>lāryāu</i>	<i>lāryau, lād<sup>i</sup>dyau.</i>
<i>lāryēyēs</i>	<i>lādēyes.</i>
<i>mōr<sup>a</sup></i> , he was killed,	<i>mār, mōḍ.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i> ), the back.	
<i>thār<sup>a</sup></i>	<i>tar, tor, tūr, tād.</i>
<i>tōra</i> , thence,	<i>tōr<sup>a</sup>, tōra, tōre, tōḍ<sup>a</sup>.</i>

B. \* where we should expect *d*—

Literary.	Hätim.
<i>kaḍun</i> (G.K. also <i>karun</i> ), to extract.	
<i>kād<sup>i</sup></i>	<i>ka<sup>rv</sup>.</i>
<i>koḍ<sup>a</sup></i>	<i>kur.</i>
<i>kāḍikh</i>	<i>kāḍik, karik, ka'rik.</i>
<i>koḍukh</i>	<i>kuruk.</i>
<i>kāḍ<sup>va</sup>kh</i>	<i>kāḍuk.</i>
<i>kaḍan</i>	<i>karān.</i>
<i>kādān</i>	<i>kādān, karān.</i>
<i>kaḍōn</i>	<i>korōn<sup>a</sup>.</i>
<i>kaḍun</i>	<i>kārun.</i>
<i>kaḍun<sup>a</sup></i>	<i>kaḍun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kāḍ<sup>a</sup>n</i>	<i>kādīn.</i>
<i>kāḍ<sup>i</sup>nas</i>	<i>ka<sup>rv</sup>inas,</i>
<i>koḍ<sup>a</sup>nas</i>	<i>kurānas.</i>
<i>kāḍīth</i>	<i>ka'rit, ka'rith.</i>



*shādun* (G.K. also *shārun*), to search.

*shādān* *shārān*.

*shādar* *shāru*.

*yēdāh*, a belly, *yērā*.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.	Hātim.
<i>dāp<sup>z</sup>zihēkh</i> , thou shouldst have said to them,	<i>dabza hek, dabzi hek.</i>
<i>dāp<sup>z</sup>zēkh</i> , thou shouldst say to them,	<i>dabzik.</i>
but <i>dāp<sup>z</sup>zēm</i> , thou shouldst say to me,	<i>dap<sup>z</sup>zim.</i>
<i>wās<sup>z</sup>zi</i> , thou shouldst descend,	<i>vas<sup>z</sup>za.</i>
but <i>wās<sup>z</sup>zi-na</i> , thou shouldst not descend,	<i>vas<sup>z</sup>zinga</i>
<i>pēs</i> , they fell on him,	<i>p<sup>z</sup>ez.</i>

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.	Hātim.
<i>tab</i> , fever,	<i>tap.</i>
<i>rasad</i> , assembly,	<i>rasat.</i>
<i>mōv lāg</i> , do not fix,	<i>manlāk.</i>
<i>khazmath</i> , service,	<i>kismat.</i>
<i>khizmath</i> , service,	<i>khismat.</i>

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.	Hātim.
<i>yunn<sup>a</sup></i> , to come,	<i>yūn, h<sup>a</sup>yūn.</i>
<i>yūthuy</i> , as verily,	<i>yūthuy, h<sup>a</sup>yūthuy.</i>

(2) *kh* becomes *h* in—

<i>shēkh<sup>ts</sup>ā</i> , a certain person,	<i>shahta.</i>
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Possibly *shaktsa* is a slip of the pen, for elsewhere Hätim has *shakhsan*, *shakhsas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hätim.
<i>tsöč</i> , loaves,	<i>süche</i> , <i>su cho</i> , <i>tsuche</i> .
<i>tsöpör</i> <sup>d</sup> , in four directions,	<i>so pä'ri</i> , <i>tsö pä'r</i> <sup>d</sup> .

It becomes *s* in—

<i>pāns</i> , five,	<i>pāns</i> , <i>pānz</i> .
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The representation of G.K.'s *adālat<sup>a</sup>-pēth*, in court, by *adālat-p<sup>e</sup>eth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hätim's *māch-tulār*, a bee, with the *māsh-tulār* of the title of Story IX. Similarly, we have *zh* for *j* in *chāma* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hätim's *kanye-phul* and *kāñye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hätim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hätim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hätim has both *fik'r* and *phik'r*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *š*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gay* for *gav*, he went; *mā'ryu* for *māriwa*, (he who) may kill; *balan* for *baliv*, flee ye; *diman* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *tsörastā* for *tsörash*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt* for G.K.'s *Bikarmājīt*, Vikramāditya. Cf. *kāb* or *kāv*, for *khāb*, a dream.



(10) Three miscellaneous words are—

G.K.	Hātim.
<i>bakh<sup>a</sup>cōyish</i> , a present,	<i>bakcōyish</i> , <i>bakhshāyish</i> .
<i>julwa</i> , glory,	<i>jal<sup>a</sup>va</i> .
but <i>jēlōy</i> , even glory,	<i>yala vai</i> .
<i>sak<sup>a</sup>th</i> , hard,	<i>sak</i> , <i>sakh</i> .

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Govinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Govinda Kaula, like Śvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *as*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasand<sup>i</sup>* (v. 3) and *sunasand<sup>i</sup>* (v. 4); both for G.K.'s *sōna-sānd<sup>i</sup>*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sante*, for G.K.'s *sōnara-sānt<sup>a</sup>*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sand<sup>i</sup>*, for G.K.'s *pātashāha-sand<sup>a</sup>*, of the king (vi, 11). There is a curious example of a feminine noun declined as if it were masculine in *kādīs-sā<sup>i</sup>th* (possibly a slip for *kādi sā<sup>i</sup>th*), for G.K.'s *kōrē-sū<sup>i</sup>ty*, with the girl (v. 10); and in xii, 15, we have the masculine form *kn<sup>a</sup>niy*, used instead of the feminine *kn<sup>a</sup>ny*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnz<sup>i</sup>*, balls; *sōira*, *sō<sup>i</sup>ri*, *sāruy*, and *sāruy* for *sōruy*, all; *zō*, *zē*, and *zō<sup>i</sup>*, for *zō<sup>h</sup>*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bō*, *bū*; for *myōn<sup>i</sup>*, my (m. pl. masc.), we have *mēn<sup>a</sup>*, *myē*, and *m<sup>a</sup>ēn*, and for the fem. sing. *myōn<sup>a</sup>* we have *mēny*, *myē*, *m<sup>a</sup>ēn*, *myēn*, and *m<sup>a</sup>ēny*. For *bō<sup>h</sup>*, thou, we have *su*, *ta*, *bā*, *bi*, and

*tsu*, and for *cyón*<sup>v</sup>, *thy*, *chun*, *ch<sup>v</sup>un*, *chôn*, *chôn<sup>v</sup>*, *chôny*, and *ch<sup>v</sup>ôn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yî* and *yâ*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yis*, *yus*, and *yûs*, and its fem. *yêsa* as *yesa* (x, 1) and *yusi* (x, 6). In viii, 1, for *yikhânz<sup>a</sup>*, of these (fem. sg. nom.), we have *yihaa*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sây*, she verily, appears as *sai*, *sâi*, *sây*, and *sây*. The indefinite pronoun *kêh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chî*, *chî<sup>v</sup>*, *chiy*, and *cûy* (sic); for *chuwâ*, is he?, *cha*; for *chêh*, she is, *cha*, *che*, *chu*; for *chêy*, she is to thee, *che* and *ohay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chî*, *chu*, and *ch<sup>v</sup>a*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.

*sholân*, burning,

*yikh-nâ*, wilt thou not come,

*dîs*, give to her,

*kadôn*, we shall pass over it,

Hâtîm.

*shôlan*. This form of the present participle is old, and nowadays appears only in poetry and dialects.

*yikhna*.

*dîsq*,

*karôn<sup>v</sup>*.



## III

## ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gār*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śāstrī, of the Śrī-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Mahmūd Ghaznavi, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his repertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Mahmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Mahmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lift of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Mahmūd Ghaznavī story have been indicated by appropriate marks.



SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

## I

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]

Shāhanshāh Sultān <sup>1</sup> Māhmūd <sup>1</sup> Gāznavī <sup>1</sup> ;	
ās <sup>u</sup> kārān pāne mūlken pāravī <sup>1</sup> ॥	1
fakīr lāgit ās <sup>u</sup> phērān vān <sup>u</sup> vān <sup>1</sup> ;	
myāni āh <sup>a</sup> dai āsi mā kah nōt <sup>u</sup> vān <sup>1</sup> ॥	2
jāye ākis ās <sup>i</sup> kārān dv <sup>o</sup> y <sup>u</sup> kār <sup>1</sup> ;	
ādai tam <sup>i</sup> sandi sāt <sup>r</sup> āsak ceshma sēr <sup>1</sup> ॥	3
jāya ākis vūcun <sup>u</sup> hānza ākh alī <sup>1</sup> ;	
mūhimma sāitin ās gōmmut sūy zālī <sup>1</sup> ॥	4
mūhimma sāitin ās trāvān āh tavōsh <sup>1</sup> ;	
mūhimma sāitin tāsna rūd <sup>u</sup> mut kahti hōsh <sup>1</sup> ॥	5
yōra zālā ās lāyān gāta sār <sup>1</sup> ;	
tōra zālas āsus nā kyā khasān <sup>1</sup> ॥	6
dopusā shāhan kārme sāitin bāj <sup>i</sup> vāt <sup>1</sup> ;	
lāy zālā yādī Ālla dīlas rat <sup>1</sup> ॥	7
lāyun zālā tōr <sup>u</sup> khūtas gāda hat <sup>1</sup> ;	
pād <sup>i</sup> shāhas bōnt <sup>1</sup> kun sūy ān hit <sup>1</sup> ॥	8
gāda hātas bādai dyūtanaś mōhra dyār <sup>1</sup> ;	
lāl <sup>u</sup> nīgīn māl <sup>u</sup> mūht <sup>u</sup> vūntā bār <sup>1</sup> ॥	9
rāt bārit pād <sup>i</sup> shāhan dyūtus nād <sup>1</sup> ;	
sūy chūkā myōn sherīk nā murād <sup>1</sup> ॥	10
mūhim kās <sup>u</sup> vun hēkamāti Pārvardigār <sup>1</sup> ;	
tāp shūhul sārde gārm nōu bahār <sup>1</sup> ॥	11
vāna yēy zan bānde mānzūr zās <sup>u</sup> nūy <sup>1</sup> ;	
kāt <sup>u</sup> hēkamāt mūhim tāgi kās <sup>u</sup> nūy <sup>1</sup> ॥	12
āt <sup>i</sup> āndar cūy vustāda vānān zār <sup>1</sup> ;	
jūmalā ālam bānde Āhmaḍ vūmedvār <sup>1</sup> ॥	13



## I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Mahmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqir, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.<sup>1</sup>

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?' "

Concerning this bath a certain teacher uttered this prayer, "The hope of this slave, Ahmad, is (on Him from whom proceedeth) all the universe."

<sup>1</sup> The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

## II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tat<sup>i</sup> ās  
pādshāh tam<sup>i</sup>sūy chu nāy Bah<sup>a</sup>dūr Khān. tam<sup>i</sup> ās  
kurmut bāg zanānan kyut tat<sup>i</sup> ās nā vat gārzanas  
tat<sup>7</sup> bāgas manz gau pāda fakīra nazar bāzau kər  
nazar kabardārau niy kabar āmis pādshāhas dopuk  
fakira tāu bāgas manz bōzun pādshāhan hyütun  
sāit vazīr gai tat bāgas manz vucun a<sup>i</sup>ti fakīr

2. lache nāy chi y har va<sup>i</sup>tī bīnā |  
bōz vuphā dā<sup>i</sup>rī ankā |  
hā fakīrō yōr kōr tākhu |  
kati kōchuk katye peṭa ākhu |

fakīr dapān

kurme sālā tuhund khyāu me kya |  
bōz vupha dā<sup>i</sup>rī anka |

3. pādshāhas bōnt<sup>a</sup> kan<sup>i</sup> pōsh<sup>a</sup> tür at<sup>i</sup> tal momut  
bulbula yeli yimau āmis fakīras khashim kur til<sup>i</sup>  
pyau fakīr patar vasit momut bulbul gau thud vutit  
pādshāhas hōvun yi vir<sup>i</sup>d gau nērit phīrit beye āu  
bulbul mōd beye fakīr gau beye zinda hyütun nērun  
yimchis karūn zāra pār dapān chis

hā fakīra khismat kare<sup>7</sup> |  
dud<sup>a</sup> harik khāsihō bare<sup>7</sup> |  
khās<sup>a</sup> pulāu macāma kyek nā |  
bōz vupha dā<sup>i</sup>rī anka |

4. yus vir<sup>i</sup>d fakīras ās suy bāvun āmis pādshāhas  
am<sup>i</sup> pādshāhan bōu vazīras



## II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.<sup>1</sup>

"O Faqīr, how didst thou enter!

Where dost thou belong? whence art thou come?"

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten?"

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

"O Faqīr, let me be thy servant!

Cups of the cream of milk will I fill for thee.

Special *pilao*s and dainties wilt thou not eat?"

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

<sup>1</sup> Literally a phoenix, a *rara avis*, the Arabic '*anqā*'. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.

kər tərə byat pādshahan vazīraṣ |  
 sut<sup>1</sup> mah<sup>a</sup>ram kurun at<sup>1</sup> sirāṣ |  
 gai sālāṣ shikāraṣ yeg ja |  
 bōz vupha dāiri anka |

tōt<sup>a</sup> momut vucuk dər biyā bān |  
 hā vaziro āsi he shubān |  
 zu āmis manz thāv<sup>a</sup>tan sātha |  
 bōz vupha dāiri anka |

dop<sup>a</sup> vazīraṣ pādshaham yit<sup>a</sup> kōl momut |  
 phak chus yivān kabar kar chu gomut. |  
 chus nā tah<sup>a</sup>rān vantaṣ sə kare kyā |  
 bōz vupha dāiri anka |

5. pādshāh karān zār<sup>a</sup> pār vazīraṣ am<sup>1</sup> bāpat bo  
 vucehan tōtə kynt āsihe shūbān am<sup>7</sup> bōzus nā  
 vazīraṣ kyē dāpān vustād āmis ās dilas manz dagāi.  
 vun<sup>7</sup> tēu pād<sup>a</sup>shāh āmis tōtəṣ manz panun mud  
 bunun trāvit tōtu vut thud chu phērān vazīraṣ kər  
 kōm sāv at pādshāh<sup>a</sup> sandis modis manz yi<sup>7</sup> ās āmis  
 dar dil.

pyau pitarun pādshahāṣ pānāṣ |  
 bōr ludun vazīraṣ nā dānāṣ |  
 āsus dagāye zāgān dād kha |  
 bōz vupha dā<sup>1</sup>ri anka |

6. tōt<sup>a</sup> chu havāye asmān vazīr chu pādshahāṣ  
 sandis mārīs manz vut thud.

khut guris khal<sup>a</sup>kan manz gau |  
 dopu nak vazīr mūd gur<sup>1</sup> pyetē vasit pyau |  
 kabar dārau niy<sup>a</sup> sāy kabara |  
 bōz vupha dā<sup>1</sup>ri anka |



The King gave instructions to the Vizier,  
And he thus became proficient in the secret.  
They went out hunting together.  
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.  
"O Vizier, how beautiful this must have been.  
Put thou, I beseech thee, thy life into it for but a moment."  
Hark ye, loyalty is monstrous rare.

Said the Vizier:—

"My King, for long hath it been dead.  
A stink cometh from it; who knoweth when it died?  
Stay here I cannot; Sir, what am I to do?"  
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.  
"Fain would I see how beautiful the parrot was," but the Vizier  
refused to listen to him.

And, further, my Master told me:—

In his heart there was treachery. At length the King himself  
abandoned his own body and entered into the parrot. Up rose  
the parrot, and flew about. Then the Vizier did a deed: he  
himself entered into the King's body. That was what had all  
along been in his heart.

The burden which had been the King's to bear,  
That became laid upon the foolish Vizier.  
Treachery was watching in him like a petitioner.  
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body  
of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them:—

"The Vizier fell from his horse and is dead."  
That was the news that the newsman brought.  
Hark ye, loyalty is monstrous rare.

7. am<sup>i</sup> vazīran yel<sup>i</sup> kar kōm t̄au pādshaha sandis  
maris manz tujy<sup>n</sup> atas kyet shamshēr at panānis  
maris korun rēza at lashkara dopun nē'ryu tīran  
dāz beye bāndūk bāz yus mā'ryu tōtā tamis bañyau  
bakeāyish am<sup>i</sup> tōtan yel<sup>i</sup> bōz tā t̄ul gau tas fakīras  
nish yus tat bāgas manz ās tam<sup>i</sup> doho.

hukum dyutanay tīran dāzan ;  
kan tāivtau myānen nāzan ;  
tōtā mārānas dyutanak photu va ;  
bōz vupha dā'ri anka ;

8. yus asal ās pādshāh su chu tōtas manz fakīras  
nisan su tōtā ka'si mōr na doho aki drāu yī pādshāh  
sālas shikāras vōt jāye akis at<sup>i</sup> vucum suna sanz  
ming<sup>o</sup> mār am<sup>i</sup> sūy karuk lār āñyik lashkar<sup>i</sup> manz  
dopunak am<sup>i</sup> pādshahan yas kan<sup>i</sup> yī balau tas dimau  
gardan.

9. dopān vustād am<sup>i</sup> ming<sup>o</sup> mārī tuj vuṭ pād-  
shahasāndi kalā pyet tīnyen vuṭ t̄ajjy lāris patā  
yus su tōtā ās fakīr ās sāhib<sup>i</sup> āga dopun amīs tōtas  
yas manz yī pādshāh ās dopunās gat<sup>i</sup> sa nēr az  
labak panun muḍ yim che amīs ming<sup>o</sup> mārī patā  
lārān nakh<sup>o</sup> rōzān chek nā.

10. dopān vustād at<sup>i</sup> ās momut hāput pādshāh  
t̄au amīs hāpatas manz lā'ryau yus yī pādshāh<sup>o</sup>sund  
muḍ ās yī trāvun at<sup>i</sup>.

shod bōzun tōtan lā'ryau ;  
kul<sup>i</sup> dadāri manz ho prā'ryau ;  
muḍ lobun kar<sup>i</sup> tōs marhaba ;  
bōz vupha dā'ri anka ;



7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,<sup>1</sup> and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

<sup>1</sup> A few words are here missing in Sir Aurel Stein's text.

11. tōtā pyau at<sup>i</sup> patar yi t̄āu pādshāh panānis  
 maris manz yus yi vazir ās su chu hāpatas manz  
 khut pād<sup>a</sup>shāh asal yus ās su khut guris pyet dopun  
 yiman lōkan mā<sup>r</sup>ryūn hāput lōy<sup>a</sup>has bandūk phut<sup>r</sup>has  
 zang anuk ratit pādshahas nish dopunās pādshahan  
 t̄ik<sup>r</sup> tam dagāy bo mār<sup>a</sup>hat nā kya kare ha lōk  
 dapanam hāput chus vazir t̄ye chi<sup>r</sup> panun mud  
 gālmud vuma thāvat t̄a hāput vazir boha se mārāt.

12. dapān vustād anuk zyūn zāluk hāput.

hat vā<sup>i</sup>nsi gau kam ya zhāday ।

āu Bah<sup>a</sup>dūr Kānas pyāday ॥

kār Vahab Kāre Allāh Allāh ।

bōz vuph dā<sup>r</sup>i anka ॥



11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.

O Wahb, the blacksmith,<sup>1</sup> cry "Allāh, Allāh !"

Hark ye, loyalty is monstrous rare.

<sup>1</sup> The name of the author of the story.

## III. SAUDĀGARASŪNZ KAT

1. Saudāgar gau sōdahas ga'ri āsus zanānā sāy gaye mushtāk fakīras akis vāryahas kālas doh° aki āu saudāgar gar panun māl het pādshahas gay° kabar saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgarā sund chu at° vud°nye pahar chu gomut rāt hund yi saudāgar bāi vut vōdye pyet h°eten batā trōm pādshāh chu vuchān būri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān patā patā vāt° maidānas akis manz at° ās fakir nār°han zālīt kārīs am° salām batā thōunas bōnt° kan° dopunas k°e am° tul tōt° lāyun amis saudāgar bāye dop°nas tūr° kyāzi āyak dop°nas q°m° phirit az āsum āmut panun kāvand tam° gōm tēr k°e tam vuñy batā dop°nas am° fakīran bo k°emāy na guḍa°ny dim anit amis saudāgarasund kal° ad° k°emai bat° pādshāh ās vuchān yi k°ēnta yiman doyan katā ka'ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun gar° khat hyūr pādshāh chu bun° kan° am° tōt amis saudāgaras kale vut h°et rumālī k°et che pakān bro-bro pādshāh chu patā patā vāt amis fakīras nish tulun tōt° lāyun amis saudāgar bāy° dop°nas tē sap°zak nā amis pananis kāvandāsund vuñy sap°dak° mēñy.

3. pādshāh drāu vōt panun gar° trāvun arām gāsh phul vut krāk dopān che saudāgar vatāu panun gar° suy mōr būrau vāt atuy saudāgar bāi dapān che pādshahas kāvand āyām suy mōrham būrau pādshāhas che kabar yi saudāgar kam° mōr



### III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

tārān che pai sandāgar kam<sup>i</sup> mōr kāsī chu nā khasān zīmā.

4. dapān vustād kuruk yi sandāgar zāluk atuy drāu pādshāh bay<sup>i</sup> sārī chu vuchān āya amisanz kulai yi che karān gat dapān che bot<sup>o</sup> zālā pān āye hitān vut taneñy nāras manz pādshāh gōs karānas tap dapān chus pādshah yey tā ti kya? t̄yey tā yi kya dopunas m<sup>o</sup>e trāu yil<sup>s</sup> bo zālā pān dopunas nāgas akis p<sup>o</sup>et chai m<sup>o</sup>en dod<sup>s</sup> bānye sāl vanē amyuk mā<sup>o</sup>nye trāvun yile zōl am<sup>i</sup> pān panānis kāvandas sāt gay<sup>o</sup> khalās pag<sup>s</sup> drāu pādshah vōt at nāgas p<sup>o</sup>et vuchin at<sup>i</sup> zanānā am<sup>i</sup> say zanānā chu dapān pādshah t̄yey tā yi kya yey tā ti kya dop<sup>o</sup>nas am<sup>i</sup> zanānā āth<sup>i</sup> duh<sup>o</sup> dapāi bo am<sup>o</sup>uk javāb.

5. dapān vustād āth doh gai pat<sup>s</sup> kun pādshahas pyau yād lā<sup>i</sup>dyau pādshah tat nāgas p<sup>o</sup>et vuchin sā zanānā dop<sup>o</sup>nas vanum tam<sup>i</sup> kat<sup>o</sup>ehund mā<sup>i</sup>ni dopunas gat an tāvul beye nut anūn tāvul tā nut dop<sup>o</sup>nas vasyat nāgas manz nut būn phirit dop<sup>o</sup>nas beye anūn tāvul kana ratit thāvus nātis p<sup>o</sup>et kal<sup>s</sup> dop<sup>o</sup>nas lāyus shamsēri hanz būnd.

6. dapān lā<sup>i</sup>yinas samshēri hanz būnd am<sup>i</sup> sāt<sup>s</sup> gatān pādshāh gāb hangat<sup>s</sup> manga gāb.

7. dapān vustād yi che vātān bāgas akis manz at<sup>i</sup> chu vuchān palang pā<sup>i</sup>rit at<sup>i</sup> p<sup>o</sup>et pādshāh trāvun arām at<sup>i</sup> āsa pā<sup>i</sup>riye yim<sup>s</sup> vuy nyu tulit pādshāh t̄anuk akis jāye manz sapud bēdār vuchān



the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jāy<sup>a</sup> at<sup>i</sup> lāgimat<sup>r</sup> nagma pādshāh chu mushtāk at<sup>i</sup> tamāshas kun.

8. dapān gay<sup>a</sup> yima pa<sup>i</sup>riye pānas amis dibuk kunz dop<sup>a</sup>has yet kutis thāu kulup vut ab andar t̄au andar at<sup>i</sup> vuchun gur zin ka<sup>i</sup>rit koḍun neḅar tap ka<sup>i</sup>rit neḅar yeli korun chu vud<sup>a</sup>nye tap ka<sup>i</sup>rit dop<sup>a</sup>has khas yemis guris khot<sup>a</sup> amis guris yi chu vuchān satau zemīnau tā<sup>i</sup>lti navau asmānau p<sup>r</sup>eti yi kēṭā Kudā sāḅan pāḍa kurmut tī vuch pādshahān tat sā<sup>i</sup>th<sup>r</sup> gau mushtāk gōs pāḍa Shētān dop<sup>a</sup>nas kya chuk vuchān dop<sup>a</sup>nas pādshahān yi ken<sup>a</sup>ṭā Kudā sāḅan pāḍa kur ti chus vuchān dop<sup>a</sup>nas Shētān phirit am<sup>i</sup> kutā hāvai bo yi chāy mēny kunz yat kutis thāu kulup vut ab andar t̄au pādshāh andar vuch<sup>a</sup>n at<sup>i</sup> khar gandit dop<sup>a</sup>nas karun neḅar khas am<sup>i</sup> say yi ken<sup>a</sup>ṭā Kudā sāḅan pāḍa kur tam<sup>i</sup> p<sup>r</sup>eth kan<sup>i</sup> vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barāḅar vatanāvun panun gar kut hyūr phirit vut vuchun at<sup>i</sup> na khar pādshahas āu armān tam<sup>i</sup> bāguk<sup>a</sup> voh k<sup>r</sup>eta pā<sup>i</sup>th<sup>r</sup> vāt<sup>r</sup> tut dapān gau at<sup>i</sup> nāgas p<sup>r</sup>eth dopun tamis zanāna m<sup>e</sup> vante yey tā ti kya t<sup>r</sup>ey tā yi kya dop<sup>a</sup>nas ami zanāna anun panun n<sup>e</sup>echu beye an nut beye an shamshēr dop<sup>a</sup>nas vasyat nāgas manz vālun panun n<sup>e</sup>echu pāvun pathar thāvus nātis p<sup>r</sup>eth kale kanas kar<sup>a</sup>nas thap am<sup>i</sup> pādshahān tuh jin shamshēr lāye amis n<sup>e</sup>ech<sup>a</sup>vis karis am<sup>i</sup> zanāna thap at shamshēr<sup>i</sup> dop<sup>a</sup>nas yih gau tī tī gau yi tā gāk mushtāk bāgas beṅye mēny gaye mushtāk fakiras.



a region of paradise. Fair women were dancing there; and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master:—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan; and Satan asked him saying, "What is it thou dost see?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master:—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this? If this, then why that?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that; and that it is that is this. Thou becomest smitten with love for the garden, and my sister became smitten with love for the beggarman."

## IV.—LĀLA MAL'KUN UNMUT G'AVUN

Dapān chu:—

- Daye zār van<sup>a</sup>mai Kudāye bōz tam tātī ;  
 samsār bāzī gār ॥ 1
- hazrat<sup>i</sup> Ādam guḍe lud<sup>a</sup>nam tātī ;  
 mal'kau kur hai taiyār ॥
- phurtas Yib<sup>a</sup>lis tat<sup>i</sup> kur<sup>a</sup> nam tātī ;  
 samsār bāzī gār ॥ 2
- hazrat<sup>i</sup> Nu chi vulādi Ādam tātī ;  
 phirit gās kuphār ॥
- ah tam<sup>i</sup> kur nay<sup>i</sup> sar'gau ālam tātī ;  
 samsār bāzī gār ॥ 3
- hazrat<sup>i</sup> Īsā k'ē chu na kam tātī ;  
 Sāhib<sup>a</sup>sund tōt yār ॥
- tun as<sup>a</sup>mānan p'eth tam<sup>i</sup> sabak dopu nam tātī ;  
 samsār bāzī gār ॥ 4
- hazrat<sup>i</sup> Musāi trāvuy kaḍam tātī ;  
 Sāhib<sup>a</sup>sund kare dīdār ॥
- Koh<sup>e</sup> Tura p'etha tam<sup>i</sup> kathe ka'ri nam tātī ;  
 samsār bāzī gār ॥ 5
- hazrat<sup>i</sup> Ibrāhīm k'ē chu na kam tātī ;  
 puṭalin kurun nakār ॥
- tam<sup>i</sup> kur dīn<sup>i</sup> Mahamad mahkam tātī ;  
 samsār bāzī gār ॥ 6
- marit kab<sup>a</sup>ra yeli vāle nam tātī ;  
 pan'en bāi kya yār ॥
- tat<sup>i</sup> Lāla Mal'kas kya hāv<sup>a</sup>nam tātī ;  
 samsār bāzī gār ॥ 7



## IV. A SONG OF LÂL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !  
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he  
made complete. Then Iblis ruined him, and thence (i.e. from  
Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the  
infidels became estranged. A sigh he uttered, and the whole  
universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was  
the beloved friend of God, the Master. Seated upon the four heavens  
did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, "I would see the  
Master with mine own eyes." He gave forth (the ten) words from  
Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad  
the worship of idols. He it was who established the faith of  
Muhammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower  
me into the grave, then what can they show to me, Lâl Malik, but  
that this world is a deluder.

## V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tat<sup>i</sup> chu  
 sunar suy ās batas bahan hatan hund zyut yūhay  
 ās garān vast pādshahas sanzi kōdye kit<sup>i</sup> tot ās  
 gatān sunar sanz zanāna h<sup>et</sup> ak<sup>i</sup> doho dopus am<sup>i</sup>  
 pādshāh kōd<sup>re</sup> sōzun gate panun kāvand doho aki  
 drāu sunar sunasanz vāj<sup>re</sup> h<sup>et</sup> pādshāh sanzi kōd<sup>re</sup>  
 kit<sup>i</sup> am<sup>i</sup> pasand karus na dop<sup>re</sup>nas yat chi vaḍ āu put  
 phīrit vōt panun gar<sup>re</sup> pyau bimār.

2. amis ās pādshāhasanzi kōd<sup>i</sup> hund ashik gomut  
 pādshāh kōd<sup>re</sup> ās gomut amis sunarsund ashik  
 dod<sup>re</sup>māj<sup>i</sup> kun vanān pādshāh kūd<sup>i</sup>:—

zargar niehuva pūr kumār ।

dēshit log<sup>re</sup>mai dod<sup>re</sup>māj muthai amār ॥

dod<sup>re</sup>māj ches vanān phīrit:—

mai kar kūdye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā<sup>re</sup> kane dīthai kūd<sup>i</sup> kane dā<sup>i</sup>li ।

ār mā lag<sup>re</sup>ham vu bā<sup>i</sup>li ॥

3. sunar chu bimār amis chu askun tap amis  
 sunarsanz kulai che gātij amis tug bōzun amisund  
 dōd dapān ches ta hech lāyin rīnz beye gar  
 sunasand<sup>i</sup> rānz ze.

4. dapān vustād gar<sup>i</sup> am<sup>i</sup> sunasand<sup>i</sup> rānz ze drāu  
 atas k<sup>et</sup> hitān rānz lāyān che apā<sup>i</sup>r<sup>i</sup> ta yipā<sup>i</sup>r<sup>i</sup>  
 lāyān kānyev<sup>i</sup> ta shastrev<sup>i</sup> vōt ot pādshāhasanzi  
 dā<sup>i</sup>ri tal lāyin at<sup>i</sup> sunasand<sup>i</sup> rēnz ze pādshahasanzi  
 kōd<sup>re</sup> halamas manz ami hāvus āre phīrit tad kan<sup>i</sup>  
 āna beye trāvun dā<sup>i</sup>ri kan<sup>i</sup> āb beye trāvun pōshe  
 gund beye trāvun kih beye tujen shast<sup>re</sup>ro salai



## V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,

Or thou wilt be caught within the net of love.

Close thine ear, O daughter, to such words,

Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʻutun at<sup>i</sup> dā<sup>i</sup>ri handis dāsas kash am<sup>i</sup> sunar vuch  
 āu phīrit vōt panun gara dop<sup>u</sup>nas paneñye zanāna  
 dop<sup>u</sup>nas kyāho karut am<sup>i</sup> vununas phīrit rēnz hai  
 lāy<sup>+</sup>mas tim hai gās hal<sup>+</sup> mas manz tōre hai haunam  
 phīrit tor kan<sup>i</sup> āne beye hai trāunam dā<sup>i</sup>ri kan<sup>i</sup> āb  
 beye traunam pōshe gund beye trāunam kih beye  
 dyutun shī<sup>+</sup>ravi salaya sā<sup>i</sup>th dāsas pash dop<sup>u</sup> nas  
 am<sup>i</sup> phīrit tar kan<sup>i</sup> hau hāunai āna kustāny āsmut  
 chus vupar āb hau trāu nai āb dāva kan<sup>i</sup> gabe  
 atun pōshe gund trāunai bāgas manz salaya sā<sup>i</sup>th  
 hāunai anun gabe pahre vāv tat chiy polādev<sup>+</sup>  
 n<sup>+</sup>āza tim gaban baten<sup>i</sup> kih trāunai ches vālān  
 kangān<sup>+</sup>.

5. dapān vustād drāu ye sunar shāman bā<sup>i</sup>g<sup>i</sup>  
 tāvat bāgas manz vuchun at<sup>i</sup> palang kut at<sup>i</sup>  
 palangas p<sup>+</sup>eth shikasta sā<sup>i</sup>th p<sup>+</sup>eyes nindar āyes  
 yi pādshāh kūd shānda ches karān khur khurachas  
 karān shānd yi k<sup>+</sup>e hushār gās na yutāny gāsh  
 lug phulen<sup>i</sup> pādshāh kūd taj gar<sup>+</sup> panun patkun gāu  
 hushār sunar yivān chu yit<sup>i</sup> panun gar<sup>+</sup> vanān ches  
 panen kulai k<sup>+</sup>āho karut yichus dapān phīrit sanai  
 k<sup>+</sup>ē āyem dopunas am<sup>i</sup> zanāna talau yūr<sup>i</sup> hund vulā  
 gau vuchus ami paneñ<sup>+</sup>e zanāna vuchus chandas  
 vuchān at<sup>i</sup> rēnz ze sunasand<sup>i</sup> timai yim tam<sup>i</sup> doho  
 lāyānas hal<sup>+</sup>mas manz dop<sup>u</sup>nas sa chai āmut su  
 chuk na gomut hushār vo beye yeli gatak kāl<sup>+</sup>chen  
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan hānd<sup>i</sup> akis  
 ās nas dyutmut sun kash dop<sup>u</sup>nas mōr thas am<sup>i</sup>  
 dop<sup>u</sup>nas phīrit mā<sup>i</sup>l māji che sa tūnye mut nāyid



Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gatak teli dimai davāhan am<sup>i</sup>  
 dyut<sup>nas</sup> marbevēangan rabe<sup>h</sup>na beye nuna rabe  
 h<sup>na</sup> dop<sup>nas</sup> beye yeli tat palaṅgas p<sup>re</sup>ṭh khasak  
 teli yeyiy nindar yi dava rataḥaṇ gand<sup>i</sup> zyes ada  
 p<sup>re</sup>eyiy nindar shāhij drāu at<sup>i</sup> yi sunar davā rabe<sup>h</sup>  
 haṇ hiṣun sā<sup>th</sup> vōt at bāgas manz kut at palaṅgas  
 p<sup>re</sup>ṭh chu prārān bēer tāny yi kuni yivān ches na  
 hiṣanas yiny nindar atas chus dōd at chu karit tap  
 dopun vuṇy āyina yebanaḥa ha bo dā<sup>i</sup>dis davā shāhij  
 karaḥa nindar yūthuy at dā<sup>i</sup>dis tunun davā tithuy  
 pyōs vālīn<sup>i</sup> v<sup>e</sup> chu lalavān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūḍ amis mut  
 sārūy dōd karun amis sā<sup>th</sup> yi karun gut p<sup>re</sup>eyak  
 nindar yutāny gāsh lug pholen<sup>i</sup> kuṭvāl chu vasān  
 apā<sup>r</sup> kan<sup>i</sup> āgaye. vuchun at<sup>i</sup> pādshāhasanz kūḍ  
 beye sunar raṭ<sup>i</sup> am<sup>i</sup> koṭvālan nīny raṭit karin havāla  
 brālin karik kād at<sup>i</sup> ās pakān vat<sup>i</sup> akha ami sūy  
 dopuk yimau kādyau doyaḥa bahasā dizi krēk sunar  
 ata p<sup>re</sup>ṭhaḥa dābzik pādshahas kar pyau kuṅg<sup>vār</sup>  
 kabar cha loṭ batan<sup>sa</sup> k<sup>in</sup>na hot batanas.

pādshahas kar pyau kuṅg<sup>vār</sup>ē |  
 pakān dil gōm raṭ<sup>i</sup> tāre |  
 vir het vātun gōb sulli gār<sup>ē</sup> |  
 natatas pādshāh tat<sup>i</sup> mārē |

bōz sunarsanza zanāna drāye bāzar hiṣan tuche lazan  
 krañj<sup>e</sup> drāye hvet.

shen kād kānaḥa su cho bāge rēmai |  
 satyamis atayo Bār Kodāyu hāy |



work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your out finger and your sleep will become cool."<sup>1</sup>

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,

And as I went there, my heart became all full of anxiety.

Thou must come at dawn with money to pay the fine,

Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.

Now, O God, would I enter a seventh."

<sup>1</sup> She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg<sup>re</sup>n yima<sup>z</sup> suche dopunak  
 kāvand chum bīmār at<sup>i</sup>kyā dop ham pīrau fakīrau  
 suche gaban bāg<sup>re</sup>ranye satan kādkhānen yi k<sup>re</sup>ta  
 dapun chu ti dap<sup>z</sup>im yōra<sup>z</sup> a<sup>z</sup>vunuy āra<sup>z</sup> nēravun  
 k<sup>re</sup>ē dap<sup>z</sup>im na me gāte shak dop<sup>n</sup>ak beye mā  
 chu kā<sup>d</sup>i yeti dop has yimau pat<sup>z</sup>ami pahara<sup>z</sup> ani  
 mot<sup>i</sup> kuṭvālen ze kā<sup>d</sup>i tim che patkun vā<sup>z</sup> yiman  
 nish dopun amis panānis kāvandas vony k<sup>re</sup>ita  
 pā<sup>t</sup>i mokli yeti pādshāh kūḍ tag<sup>re</sup>e mokalāva<sup>z</sup>ny yi  
 pādshāh kūḍ dop<sup>n</sup>as am<sup>i</sup> phirit ti yeli tag<sup>re</sup>eham  
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nālā panun poshāk tunun  
 pādshāh kōḍ<sup>re</sup>e pādshāh kōḍ<sup>re</sup>e hund kuḍun tunun  
 pānes k<sup>re</sup>rand dīḥanas vutamak<sup>i</sup> drāye nebar pādshāh  
 kūḍ gaye panun gar kuṭvālen d<sup>re</sup>ut rapaṭ pādshahas  
 dop<sup>n</sup>as pādshāh kūḍ beye ās sunar bāgas manz  
 timai kyā karim kād pādshāh drāu ādālat p<sup>re</sup>eth  
 anik yim rātik kūḍ<sup>i</sup> ze vuchuk yim bā<sup>z</sup> ze sunar  
 sanzi kulāye gand<sup>i</sup> gul<sup>i</sup> ze pādshahas dop<sup>n</sup>as  
 pādshaham as<sup>i</sup>kya ās<sup>i</sup> gamat<sup>i</sup> sālas tōre kyā āi ta  
 vāt<sup>i</sup> yat ch<sup>re</sup>ānis sheḥaras manz gau bē<sup>z</sup>r ada bāi  
 ch<sup>re</sup>ānis bāgas manz at<sup>i</sup> vuch palang khat<sup>i</sup> at<sup>i</sup> p<sup>re</sup>eth  
 kur arām āre āu chōn kuṭvāl am<sup>i</sup> kya niy raṭit  
 karin kād vut kuṭvāl dopun pādshahas pādshaham  
 ch<sup>re</sup>ān kūḍ kar<sup>re</sup>nam kasam vig<sup>re</sup>nya nāge p<sup>re</sup>etha dapān  
 yus at<sup>i</sup> apuz kasam karehe su vutehe<sup>z</sup>na tat<sup>i</sup> thud  
 su ās tat<sup>i</sup> marān dop am<sup>i</sup> sunar sanzi za<sup>z</sup>nāna amis  
 sunaras tag<sup>re</sup>ye yi pādshāh kūḍ bachāvin<sup>z</sup>y dop<sup>n</sup>as



8. And my Master said :—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free? Have you any plan for releasing her?" Said he, "If I had any plan, would I now be in prison?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the *Vigñāṣh Nāg*.<sup>1</sup> People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess?" Said he to her, "Please tell me how?"

<sup>1</sup> *Vigñāṣh* or *Vigñā* is the name of the tutelary goddess of the Kashmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigñāṣh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop<sup>n</sup>as ak trāṇ sārūy poshāk kuraṇ  
 sūn krāṇ beye mat sūr lāg gosōny yeli ut vāt<sup>n</sup>āvan  
 amis pādshāh kūḍ<sup>e</sup> chōn gāḥe gāḥun amis pādshāh  
 kūḍ<sup>e</sup> gāḥe karin<sup>3</sup> tap dāmānas dopun gāḥes mā  
 ditta gude khārāt sa kya hāṭvi adā kasam chōnuy  
 mokraṭit dapī yāhaz<sup>i</sup> vigñya nāge ṇamis maṭis siva  
 kya karūm nā kāsī dāmānas tap.

vigñya nāgas vabāyas srānas |  
 kuv<sup>3</sup> zāṇa maṭ<sup>i</sup>ma ludnam ra |  
 mat<sup>i</sup> tap lāyinam doili dāmānas |  
 kuṭ<sup>v</sup>āl gāṇas gud<sup>r</sup>ryau kya |  
 sā<sup>i</sup>ri yār<sup>3</sup> goi pānas pānas |  
 kuṭ<sup>v</sup>āl gāṇas gud<sup>r</sup>ryau kya |

10. pādshāh kūḍ<sup>e</sup> gaye gar kuṭ<sup>v</sup>āl d<sup>r</sup>utuk phahī  
 sunarsandi bās ze che gar<sup>i</sup> panān<sup>i</sup> yī gau sunar  
 bimār kurnas yāhoi ashkun tap yī ās sunarsanz  
 zanāṇa gātij gudun moh<sup>r</sup>ṛa hathas akis rush yī  
 gundun panānis kāvandas pāṇa lōgun saṇnyās amis  
 pāraṇ gupāl<sup>i</sup> vātānāvun pādshāhā sund gara dopun  
 amis pādshahas yī cham bāy kākin<sup>3</sup> yī chai te  
 havāḷa mye chiy gatsun bāyis nish su chum gōmus  
 (sē) sōdahas yī chai myē gupāl<sup>i</sup> havāḷa yu tāny as<sup>i</sup>  
 yimōy yī chai pāk yī thāivzin panān<sup>e</sup> kūḍis sā<sup>t</sup>h  
 āye phirit panen gar<sup>3</sup> k<sup>v</sup>e kāla gau āṇ yī sunar  
 beye gar<sup>3</sup> punun.

11. dapān vustād lōgun sōdāgār am<sup>i</sup> zanāṇa vāt<sup>i</sup>  
 at<sup>i</sup> pādshaha sandis sheharas manz lōg ami beye  
 saṇyās kāvand thāvun dēras p<sup>r</sup>eth saudāgār lāgit



Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."<sup>1</sup>

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

<sup>1</sup> "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund<sup>a</sup>nas dāvā dim gupāl<sup>i</sup>  
divān achan dū dapān ches dim gupāl<sup>i</sup>.

prārān doh gau me bāl<sup>ē</sup> ;  
sanyās āmut gupāl<sup>ē</sup> ॥

yi chus dapān pādshāh phīrit.

sanyās<sup>a</sup> maulāk jande lolo ;  
kōtūna ak dimai dandā lōlō ॥

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō ;  
dand himai dukhtarē khās lōlō ॥

12. dapān vustād moh<sup>a</sup>ra hatas guḍun rush gundun  
paneñye kūḍ<sup>ē</sup> karān havāla sanyāsas.

tānnaṇa tannana tanā nai ;  
yim kār che karān zaṇānai ॥

niyantā karān havālē paṇanis kāvandas dop<sup>a</sup>nas bu  
zān tā yi zān.



merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl":—

"Longing have I been for my girl as the days went by.  
The mendicant has come for his dancing girl."

And the King replies to her:—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.  
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers:—

"An ascetic I am without worldly ties, tol-lol-lay.  
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master:—

He made a necklace worth a hundred *dinārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,  
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."<sup>1</sup>

<sup>1</sup> I.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

## VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār<sup>ə</sup> bōzak nā ॥

Z. 2. Sālas yihna polāu kʷeknā ॥  
Yitam gah begā yār<sup>ə</sup> bōzak nā ॥

3. Sat kuṭ<sup>i</sup> larichim chān<sup>ʷe</sup> lō larichim ॥  
Beh tam sātha yār<sup>ə</sup> bōzak nā ॥

4. Puṭal khānas bʲyun bʲyun pānas ॥  
Kurnak parda yār<sup>ə</sup> bōzak nā ॥

Y. 5. At<sup>i</sup> kya thāvut as<sup>i</sup> kōna hāvut ॥  
Z. Dop<sup>nas</sup> chum Kūdā yār<sup>ə</sup> bōzak na ॥

Y. 6. Kūdā gau suy mane paneṇye kās duy ॥  
Shōlan chu shamā yār<sup>ə</sup> bōzak nā ॥

7. Kūdā chu kunuy jal<sup>ə</sup>va dit drāḡ nunnuy ॥  
Kanye manz chā mudā yār<sup>ə</sup> bōzak nā ॥

8. Hazrat Yūsuf tūl pat<sup>ə</sup> lādēyes Zalikhā ॥  
Z. Yūsuf talān Zalikhā lārān ॥  
Dop<sup>nas</sup> yi pazyā yār<sup>ə</sup> bōzak nā ॥

9. Nālas tap karit nyūn hā tā karit ॥  
Gai pēshe pādshāh yār<sup>ə</sup> bōzak nā ॥



# VI. THE STORY OF YŪSUF AND ZULAIKHĀ<sup>1</sup>

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) "To the feast wilt thou not come ? Dainty meats wilt thou not eat ?  
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. "Seven rooms have I in the palace ; in my longing for thee have I prepared them.  
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol-house  
Covereth (each idol) with a veil.<sup>2</sup> Wilt thou not hear, O beloved ?
5. (Yūsuf) "On what hast thou put a veil ? What hast thou displayed to us ? "  
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved ? "
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.<sup>3</sup>  
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. "There is but one God, who hath manifested Himself in glory.  
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.  
Yūsuf fleeing, Zulaikhā pursuing.  
Cried she, "Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck. She made an accusation against him.  
They went before the King. Wilt thou not hear, O beloved ?

<sup>1</sup> Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

<sup>2</sup> When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

<sup>3</sup> *Dōy*, duality, is a technical term of Kāshmiri Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Mīsar ās pādshāh amis ās zīd Hazret<sup>i</sup>  
Yūsūf<sup>s</sup> sund.

Yūsūf kād khān kahchus na bōzān ।  
Mukli az Kūdā yār<sup>s</sup> bōzak nā ॥

11. Yeli Yūsūf lug kād at<sup>i</sup> ās prāny kād timau  
dyūt kāb akis kurun tā<sup>i</sup>bīr tīmā<sup>i</sup>ri pādshāh mōd  
pādshahān beyis kurun tā<sup>i</sup>bīr tā sapadaḡ pādshāh  
sund pēshkār maṭ<sup>i</sup> hasa pā<sup>i</sup>vzi yād.

Kā<sup>i</sup>dyau kāv dyūt tā<sup>i</sup>bīr drāk myūt ।  
Moklai parda yār<sup>s</sup> bōzak nā ॥

12. Pādshāh Azīza Mīsar dēshān kāb.

Azīza Mīsar kāb<sup>s</sup>nish ābtar gau bedār ।  
Vut shōraḡ ga yār<sup>s</sup> bōzak nā ॥

13. Kam<sup>s</sup>ūk vut shōraḡā ?

Malan bāban pīran fakīran ।  
Banina hakīma yār<sup>s</sup> bōzak nā ॥

14. Kam<sup>s</sup>ūk hakim at<sup>i</sup> kābus yus mānye tārīhe  
yus am<sup>i</sup> Azīza Mīsen kāb ās dyūtmūt dop<sup>s</sup>nas  
gulāman kābuk tā<sup>i</sup>bīr zāne Hāzret Yūsūf.

Kābuk tā<sup>i</sup>bīr Yūsufas chu vāphīr ।  
Dāden chiy davā yār<sup>s</sup> bōzak nā ॥

15. Unuk Hazret Yūsūf dop<sup>s</sup>nas pādshahān me  
dyūt kāb at<sup>i</sup> vanum tā<sup>i</sup>bīr dop<sup>s</sup>nas Yūsūfan kya  
dyūṭhut dop<sup>s</sup>nas pādshahān ak dyūṭhum huk<sup>i</sup> nāḡ



10. Azîz-ê Mîsr was the King, and he had enmity against Yûsuf. Yûsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yûsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true<sup>1</sup> for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azîz-ê Mîsr saw a dream.

Azîz-ê Mîsr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azîz-ê Mîsr. His servant said to him, "The holy Yûsuf knoweth how to interpret a dream."

"Mighty is Yûsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yûsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yûsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

<sup>1</sup> Literally, "sweet."

sat yivān bart'en nāgan satan ch'avān beye dyūthum  
 kām sat hil vuchun pukhtan satan helen ning<sup>a</sup>lān  
 beye vuchun lāgar gāu sat yivān mast satan gāvun  
 ning<sup>a</sup>lān am<sup>i</sup> kuy vanum tā<sup>i</sup>bīr dop<sup>a</sup>nas Yūsūfan  
 drāg vuthi.

16. Dapān vustād Yūsūfan moklau tā<sup>i</sup>bīr vanit  
 pādshahās gāu asar lajis boche dop<sup>a</sup>nak diyūm batā  
 am<sup>i</sup> vaktā pādshah k'avān ās nā am<sup>i</sup> asr<sup>a</sup> sā<sup>i</sup>th  
 dop<sup>a</sup>nak jal ānyūm dapān gai tā anuk batā yi kyōn  
 dop<sup>a</sup>nak bey ānyūm ānye has dēga vok<sup>a</sup>vit anhas  
 tā kyōn taslikā ās nā dapān at<sup>i</sup> bo che sā<sup>i</sup>thi gau  
 marit dapān pagā di<sup>a</sup> vazirau vurdī pagā vas<sup>a</sup>u sā<sup>i</sup>rē  
 idgāh yas host nam<sup>i</sup> pāz behe nyeche suy sapād<sup>i</sup>  
 pādshāh dapān vot<sup>i</sup> idgāh āu host nam<sup>a</sup>au Yūsūfas  
 pāz āu b<sup>a</sup>ūthus n<sup>a</sup>yeche banāu Yūsūf pādshāh.

Yalā vai hāvun host<sup>a</sup> mange nāvun !

Yūsūf pādshāh yār<sup>a</sup> bōzak nā !

17. Tā<sup>i</sup>rīf-i Yūsūf par Wahab Kārā khūb !

Gas parān lā illāh yār<sup>a</sup> bōzak nā !



up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said:—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Id-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Id-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf.  
Ever as thou goest recite the creed. Wilt thou not hear,  
O beloved?

## VII. NAYE HANZ KAT

1. Banā yas dōd tas chu pāṇas tīnanān |  
Naye hund dōd nay che pānai tī vanān |
2. Nai che dapān Bār Sāhib chi kunuy |  
Diya tā ṭakh<sup>ye</sup> nishi pānai chī b<sup>ū</sup>nuy |
3. Nāi che dapān Bār Sāhib mun<sup>o</sup> zāt |  
Pāne suy kun chi mushtāk dokht<sup>o</sup>rāt |
4. Hamud gaṣyu tas Khudāyas kun parān |  
Pād<sup>o</sup> kurun tōt Muhammad mēz<sup>o</sup>mān |
5. Bār Sāhiban sā<sup>th</sup>h dit<sup>o</sup>nas sāmān |  
Tōr yār chas sā<sup>th</sup>h sā<sup>th</sup>h shōbān |
6. Nūr<sup>o</sup> tam<sup>l</sup>sandi pāda kurun Ādam |  
Ad<sup>o</sup>mas sā<sup>th</sup>h pāda kurun īdam |
7. Nai che dapān lodun Ādam bē navā |  
Ās mashīyat lā<sup>r</sup>i tala drāyas Havā |
8. Nai che dapān kya zabar ās suy sāth |  
Yam<sup>l</sup> sāthai pād<sup>o</sup> kaṛun zur yāt |
9. Nai che dapān hāl myō nuy bōz tuy |  
Dāid<sup>o</sup> ladai ch<sup>ū</sup>tā sāta rōz<sup>i</sup> tuy |
10. Nāi che dapān pat vanan āsus pin hām |  
Shāk<sup>o</sup> burgau sā<sup>th</sup>h<sup>i</sup> āsus shōbān |
11. Nai che dapān thud me āsum bālā pān |  
Sunc kaṇanuy grāye dūran ches divān |
12. Gai ma gum<sup>o</sup>rā yiy tā tam<sup>l</sup> kuy gōm badal |  
Pyōm<sup>l</sup> guṭ<sup>l</sup>lā lā<sup>i</sup>ni tūr vātīt azal |



## VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.  
The reed-flute herself is telling the reed-flute's woe.
2. Quoth the reed-flute, "The Almighty is one and only one.  
God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;  
(As He alone is free from imperfection) only towards Himself  
can he yearn day and night.
4. "Ever go ye giving forth praise to that God,  
In that He created Muhammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.  
Four friends<sup>1</sup> are illustrious as his companions.
6. "By His glory He created Adam,  
And with Adam was created this world."<sup>2</sup>
7. Quoth the reed-flute, "Adam was sent forth into the world  
all alone,  
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,  
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.  
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,  
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,  
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.  
A woodcutter chanced upon me, a doom, a thief of my  
destiny."

<sup>1</sup> Muhammad's four friends were Abd Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

<sup>2</sup> The word *gidam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।  
Naz<sup>ri</sup> tam<sup>i</sup> sanzi sā<sup>th</sup> sapa<sup>num</sup> tok<sup>s</sup> sūr ॥
14. Nai che dapān takh<sup>i</sup> hut mak chum<sup>s</sup> divān ।  
Phal<sup>s</sup> b<sup>ūn</sup> b<sup>ūn</sup> chale māzas chum tulān ॥
15. Mad<sup>s</sup> me āsum had<sup>s</sup> pāṇas ches karān ।  
Bāl<sup>s</sup> pāṇas vāle nai kāt<sup>s</sup> chum karān ॥
16. Gay<sup>s</sup> zhudā sai zhudāi chai vanān ।  
Ās vadān al vida ās suy karān ॥
17. Tat<sup>i</sup> vālit vat<sup>i</sup> vat<sup>i</sup> tam chum divān ।  
Vāle vunuy turke ch<sup>ā</sup>ṇas chum<sup>s</sup> kaṇān ॥
18. Nai che dapān lā<sup>i</sup> phī<sup>r</sup> phī<sup>r</sup> chum vuchān ।  
Dūri rōz<sup>i</sup> rōz tō<sup>i</sup>ri dab sak chum divān ॥
19. Nai che dapān lit<sup>ri</sup> sā<sup>th</sup> yeli gāj<sup>nas</sup> ।  
Aṭar peyem yeli char kas khāj<sup>nas</sup> ॥
20. Dalil :—  
Yeli charkas kaṭ<sup>s</sup> amis turke ch<sup>ā</sup>ṇas nishī amis  
p<sup>rev</sup>ān panen ham nishīn yād yim<sup>s</sup>nuy kun che  
vanān k<sup>ṛ</sup>ēṭa tā kya vane.  
Nai che dapān ham nishīn mēn<sup>r</sup> rōd<sup>i</sup> kat<sup>re</sup> ।  
Vay<sup>r</sup> bo dim<sup>s</sup> hak tūri mā rōd<sup>i</sup> aḍ vat<sup>re</sup> ॥
21. Ham nishīnan sīr panunuy bāv<sup>a</sup> ha ।  
Sīn<sup>s</sup> mut<sup>er</sup>it dōd panunuy hāv<sup>s</sup> ha ॥
22. Nai che dapān kya ban<sup>ām</sup> kūt ches rivān ।  
Dā<sup>de</sup> panaṇe nāl<sup>s</sup> pharyād ches divān ॥



13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity)  
that befel me.  
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, "Wrathfully he striketh me blows  
with his axe,  
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the  
limit (of beauty),  
And how much humiliation doth he cast upon my fair young  
form!"
16. Far from the forest was she sundered, and of that sundering  
she tells.  
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearieth  
me with the long, long road.  
And when he is come down, he selleth me to a carpenter."<sup>1</sup>
18. Quoth the reed-flute, "He turneth me round and round  
sideways and inspecteth me.  
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, "When he melted my flesh with a saw,  
When he set me on his lathe, 'twas as though a wood-worm  
had attacked me."
20. When she was set on the lathe in that carpenter's shop, the  
memory of her friends and companions comes to her. She says some  
words to them. What is it she would say?  
Quoth the reed-flute, "Where stayed my friends and  
companions?  
Messages would I send them. Would that I knew if they  
stayed half way.
21. "I would tell my secret to my friends and neighbours,  
I would open my bosom, and display my grief."
22. Quoth the reed-flute, "What hath befallen me! How  
much do I lament!  
In my woe, I pour forth cries and calls for help."

<sup>1</sup> A *ōetsu-chōu* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nāḷa dīm<sup>o</sup> ha mār<sup>o</sup>kan ।  
 Banāṇa rust<sup>o</sup>nau kah ti rōzān marda zan ॥
24. Dapān vustād kya vanāhe yiman ham nishīnan  
 yiman vanāhe yiy:—  
 Naram kār kār barām pānas chum karān ।  
 Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tā<sup>i</sup>ri nam ।  
 Khām pāsān zī<sup>i</sup> atā kāt<sup>i</sup> dā<sup>i</sup>ri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kṇanā  
 vuchus p<sup>r</sup>ivān panun nāyis tān<sup>r</sup> yād at<sup>i</sup> nāyis tāṇas  
 kun che vanān k<sup>r</sup>ēṭa kya vane:—  
 Nai che dapān nāyis tānuk chum tamā ।  
 Gar ze panāne bān<sup>r</sup> jāṃ arzo samā ॥
27. Nai che dapān nāyis tān myān kyah chu jān ।  
 Zāne kyah tat māne bōzīt gā<sup>i</sup>ri zān ॥
28. Nai che dapān nāyis tān myān kyah zabār ।  
 Zāne kyah tat māne bōzīt bē khabar ॥
29. Nai che dapān nāyis tān nāch yas che zān ।  
 Zāṇa suyys ās<sup>i</sup> vot<sup>o</sup>mut Lā Makān ॥
30. Nai che dapān kyah che vun<sup>r</sup>mut masnavī ।  
 Zāne suyys ās<sup>i</sup> p<sup>r</sup>imat<sup>o</sup> ashkā chī ॥
31. Nai che dapān mudur mas kā<sup>i</sup>tya ch<sup>r</sup>avān ।  
 Sudār balai nāye Subhān chiy vanān ॥



23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith:—

What would she have said to her friends and companions?  
To them verily would she have said this:—

"He planed me and he made me smooth, and with an auger  
bored he my body.

Prithee, behold me well. How much of my flesh is dropping  
from me!

25. "Shall I not weep? Holes hath he made all o'er my body.

For a petty farthing how often hath he stretched his arms  
upon me."

26. Moreover my Master saith:—

When she had been sold for petty farthings there came to her  
the memory of the canebrake where she was born. She addresses  
some words to it. What is it she would say?

Quoth the reed-flute, "Yearning have I for my canebrake,  
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake!

Can one who knoweth it not, understand its meaning, if he  
hear thereof?"

28. Quoth the reed-flute, "How excellent is my canebrake!

Can an ignorant man understand its meaning, if he hear  
thereof?"

29. Quoth the reed-flute, "He only will have knowledge of my  
canebrake

Who hath arrived at the true knowledge of God the Omni-  
present."

30. Quoth the reed-flute, "What hath been said in these verses?

Only he will understand on whom hath fallen a particle of  
love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,

But only on Sôdarbal doth Subhân sing the tale of the reed-  
flute."

## VIII. PĀDŠĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho at<sup>i</sup> zūn<sup>a</sup> dabi p<sup>r</sup>ēth at<sup>i</sup> ās p<sup>r</sup>ēth kani āl janavāran hund yim ās<sup>i</sup> prat doho yihas bōlbāsh bōzān yim ās<sup>i</sup> pādshah<sup>a</sup> sand setā khush gatān doho aki ās na bōlbāsh k<sup>r</sup>ē gatān dop am<sup>i</sup> pādshāh bāye pādshahas az kōne che gatān bōlbāsh dapān vuchuk at<sup>i</sup> ālis at<sup>i</sup> manz bache ze momut<sup>r</sup> vālik bun setā p<sup>r</sup>ūr yiman pādshahas sandyan don bāsan anik vazīr gātily gātily. dophak noman vuch tuy kya chu gomut vuch hak yiman rot<sup>a</sup>mut kund hatis dānā vazīran ak<sup>i</sup> dop<sup>a</sup> nak yi che yiman panen<sup>r</sup> māj momut<sup>a</sup> am<sup>i</sup> naran kurmut b<sup>r</sup>ēk vurudz am<sup>i</sup> chu nak dyutmut āmpa kane dyut<sup>a</sup>mut kund ami chi yim momut<sup>r</sup> pādshāh vanān pādshāh bāye buy marai tā kar<sup>i</sup>zana kun<sup>i</sup> pādshāh bai vanān pādshahas buy marai tā kar<sup>i</sup>zana kun<sup>i</sup> kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk as<sup>i</sup> che gabar ze timan kya ka<sup>r</sup>rē vur māj yā mōl yiy.

2. kyē kālā gau pādshāh bai moye pādshāh kun<sup>i</sup> karān chu nā ti kyā zi pāne vān<sup>r</sup> āsuk doyou bātau driy kasm kurmut vārya kālā gau āy vazīr dopuk pādshahas pādshaham n<sup>r</sup>ētar gabe karun vārya kāl bōzān chuk na kur has zōr vazīran kurun n<sup>r</sup>ētar.

3. yim pādshāh zāde ze ās tim<sup>i</sup> ās padān sabak doh ak<sup>i</sup> kar yimau pāne vāny bār<sup>a</sup>nyau doyou muslahat māji gabau salām h<sup>r</sup>et bar<sup>a</sup>k trām<sup>r</sup> lālau nigīnau gai h<sup>r</sup>et salāmi māje trām<sup>r</sup> rut<sup>a</sup>nak vuchuna



## VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If I die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che  
 doha doha ithai pāthin karān doha aki gau amis  
 pādshāh bāye khātir yiman vura n'ech<sup>2</sup> vin hund  
 yiman dopun tuh thā<sup>1</sup>v<sup>2</sup>yu mā sā<sup>1</sup>th<sup>1</sup> salā yiman  
 dop<sup>2</sup>has ṭa chak mōj as<sup>1</sup> chí gabar ṭa ta as<sup>1</sup> vāt<sup>1</sup> na  
 gai pāṇas sabakas āu pādshāh panun mah<sup>2</sup>lakḥān  
 pādshah bāye trop<sup>2</sup>nas kut dop<sup>2</sup>nas bar kyā<sup>2</sup>z<sup>1</sup> kurut  
 band yi ches dapān pādshāh bai bu chasā ch<sup>2</sup>ān<sup>2</sup>  
 kulai k<sup>2</sup>in na ch<sup>2</sup>ānyen nech<sup>2</sup>vin hunz pādshāh chus  
 dapān ti kya gau dop<sup>2</sup>nas tim ām lekan guḍ<sup>2</sup> dīm  
 ti ḥaṇṇa vālinje ze aḍa muṭ<sup>2</sup>rai bar.

4. dyntun hukum vazīraṇ tim ās<sup>1</sup> sabak parān  
 ṭat<sup>2</sup>hāl dop<sup>2</sup>nak māre vāt<sup>2</sup>lan karūk havāla timai  
 mārenak dapān vōt vazīr yiman pādshāhzādan  
 nishān setā gōs yin sāf dop<sup>2</sup>nak vasyu bun ṭat<sup>2</sup>hāl<sup>2</sup>  
 dop<sup>2</sup>nak ṭal<sup>2</sup>u yemi shah<sup>2</sup>ra tim<sup>2</sup> ṭal<sup>2</sup> vazīraṇ kar  
 kōm dopun māre vāt<sup>2</sup>lan mā<sup>2</sup>ryūk hōni ze karik  
 yiman vālinje ze lazak tā<sup>1</sup>kis gai h<sup>2</sup>et pādshāh bai  
 dop<sup>2</sup>has ānyai nomā pādshāh zādan ḥaṇṇa vālinje  
 ze thāu darvāza ṭa rat thāvnak darvāza rachen  
 yimā vālinje ze dop<sup>2</sup>has yim<sup>2</sup> chai pādshāh zādan  
 don ḥaṇṇa byūṭ at<sup>1</sup> pādshāhī karna.

5. yim bāi bāraṇ ze vāt<sup>1</sup> biyas pādshahas akis  
 nish dop<sup>2</sup>nak pādshahan tuh chu sh<sup>2</sup>hzāda me yivān  
 bōz<sup>2</sup>ne tuh van<sup>1</sup> tōy tuh k<sup>2</sup>eta pā<sup>2</sup>t<sup>2</sup> chu yōr lag<sup>1</sup>mat<sup>1</sup>  
 kya sabab chu yiman dop<sup>2</sup>has yi panun guḍ<sup>2</sup>run  
 dop<sup>2</sup>nak bihu m<sup>2</sup>enish nōk<sup>2</sup>ri dapān bēth<sup>2</sup> hazūri  
 naukar amis ās pādshahas prān<sup>2</sup> gulām ze yim z<sup>2</sup>i  
 ti gai bōr bun zanen karin zima rāṭas bōr pahar



to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith:—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithce tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

guđ nyukuy pahar chu lagān amis pādshāh zādas  
z'ithis hihis dapān pādshahā sandyau doyou bātau  
trāvuk arām.

6. dapān gulām chu vud<sup>nye</sup> nazar ches pādshahā  
sandin don bāten kun yim<sup>2</sup> vuy syud log vasani  
shahmār tāl<sup>2</sup> va kane. gulām chu vuchān yeli yi  
shahmār log vātane amis pādshāh bāye hādis  
badanas n<sup>ē</sup>zik āu lārān gulām lāyin shamshēr amis  
shah mārās hani hani karinas tukrā tunun palangas  
thal shamshēr<sup>1</sup> hādis t<sup>ē</sup>gas vulun phamb log amis  
pādshāh bāye hādis badanas vutherāni dopun amis  
ās<sup>1</sup> shahmār<sup>2</sup> sund zehar lād<sup>ō</sup>mut ami mōjūb ās yi  
vutherān pādshāh gau bēdār vuchun gulām āmut  
nēzik shamshēr h<sup>ē</sup>t nañyi am<sup>1</sup>sund pahar muk<sup>1</sup>lyan  
āu duyamis gulāmasund pahar āu n<sup>ē</sup>zik dop<sup>2</sup>nas  
pādshahān ai gulām yus akha āgas p<sup>ē</sup>th bēvophāi  
ka<sup>1</sup>re tas kya vāt<sup>1</sup> karun yi vuthus gulām phirit  
pādshahān tas gāti kale tatun beye bastā vālāñy  
pādshahām bo vanāi dalilā bā thāv tam tat kan.

7. dop<sup>2</sup> nas gulāman su ās pādshahā ak suy gau  
dohā aki sālas shikāras kunuy zun sāt<sup>h</sup> āsus pāz  
vōt jāya akis lajis trās banān ches nā kuni vuchun  
jāye akis āb<sup>2</sup> sreha hyu at<sup>1</sup> dyutun barshā sāt<sup>h</sup>  
dob<sup>2</sup>hānā kurun bag<sup>1</sup>lā manzā pyāla lodun at pyālas  
āb h<sup>ū</sup>tun chun ās pāz tununas trā<sup>1</sup>vit beye borun  
yi āb<sup>2</sup> pyāla h<sup>ū</sup>tun ch<sup>1</sup>un ās beye yi pāz tununas  
trā<sup>1</sup>vit doye la<sup>1</sup> tununas trā<sup>1</sup>vit pādshahās khut  
zahar treyimi la<sup>1</sup> burun dach<sup>1</sup>na athā chu at pyālas  
tap ka<sup>1</sup>rit khāvur athā thāvun nebar yūthuy h<sup>ū</sup>tun  
chun t<sup>ū</sup>thuy āu pāz tununas trā<sup>1</sup>vit dithas am<sup>1</sup> tap



night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman:—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahan rutun latan thal hitānas pakā ze kar'inas  
tān yi yeli mōrun patā pūrus atāt' vuny trēsh  
chayen na gau vuch' ne at ābas āsi na kunā āgur  
pakān chu pādshāh vōt' jai akis vuchun at' shah  
māra ak shungit am' suy nērān ās' kan' lāl yi āb  
ās zahar yi chus vanān amis pādshahas har ga kyēy  
su pādshāh sa trēsh ch'aye h'e su marih'e vun'ai  
sargēh kari h'e su pādshāh tas pāzus mā mārīhe  
pādshaham sāy che dalīl sargi gatē kariñy.

8. muk'lyau amisund pahar t'e āu treyimi sund  
pahar ze gai pānas b'ēth' pādshāh chu bēdār dapān  
chu amis treyimis pah'ra vālis dapān chus ai gulām  
yus akha āgas p'ēth dagāi ka'ri tas kya vāt' karun  
dop'nas phirit am' gulāman su gatē pādshaham sang  
sār karun pādshaham sargi gatē kariñy bu vanāi  
dalīla tā thāvum pādshaham kan.

9. dapān chus su ās sōdāgār' ak su sōdāgar ās  
setā bakhtāvār tam' süy pyau muh'im tam' süy  
ās hūn byāk sōdāgāra ās dop'nas yi hūn mā  
kan'han dop'nas kanaan dop'nas karus mul kurānas  
mul rupia hat nyū sōdāgāran yi hūn drāu sōdā h'et  
vōt jāye akis lajis rāt rāt'li p'ēz tūr nyū has yi  
māl hūn chu vuchān am' kur' nā k'ē ti sadau phul  
ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni  
dapān chu yat kya gōm āu yi hūn am' kar nas tap  
pushākas chus lamān hūn drāu bro-bro patā-patā  
chus sōdāgar vāte nō vun maidānas akis manz  
vuchun at' tūrau thāu mut am' sund māl parze āu  
vun anun panun māl yi āsus tā ti beye ās yiman  
tūrau beyen sōdāgāran hund nyumut titi anun  
vāt'nāvun panānas dōras gau setā khush dopun



and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord!" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tāmis saudāgāras tōg<sup>na</sup> āmis hūnis mul karun  
tāmis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād āmis hūnis kurun mul rupias  
pānz hāt lichin chit yi hāy tīn<sup>an</sup> āmis hūnis nāl  
dop<sup>nas</sup> tā gat pananis kāvandas nishin yi chit  
h<sup>et</sup> gau hūn vōt nazdik āmis sōdāgāras sōdāgarān  
vuch parze nā vun yi hūn dopun panenen bāben  
dop<sup>nak</sup> hūn āu phīrit am<sup>i</sup> kur<sup>i</sup> k<sup>ya</sup> tāny tahsīr amī  
tunuk ka<sup>rit</sup> balki chus chālānā nāl sōdāgār gau  
phikri dopun vun kya kare rupia hat gōm kharj  
koḍun bāndūk lāy<sup>nas</sup> tā mārūn yeli mārūn tā ada  
ph<sup>urus</sup> gōs nazdik bo vuch<sup>a</sup> ha āmis kya kākad  
chu nāl<sup>i</sup> yohāy kurānas nālā mut<sup>a</sup>run tā vuchun  
at<sup>i</sup> lyūkhmut rupias pānz hat ad<sup>a</sup> ph<sup>urus</sup> setā  
pādshahām sāy che dalīl sargī gabe karin<sup>7</sup> harga  
hāy su sōdāgār guḍen<sup>7i</sup> vuch<sup>a</sup>he āmis hūnis kyah  
chu nāl su hūn ma mārihe gau āmisund pahar.

11. āu tūrimis gulāmaṣanz dalīl tūrimis gulāmaṣ  
vanān pādshah ai gulām yūs akha āgas p<sup>eth</sup> bē  
vuphāi ka<sup>ri</sup> tas kya vāt<sup>i</sup> karun dop<sup>nas</sup> gulāman  
pādshahām tas gati sar tatun sheherā manza dūr  
kadun pādshahām bu vanai dalīla tā tāvum kan  
dopān chus gulām su ās pādshahā ak āmis suy ās  
nechiv zā timānai moye panen<sup>i</sup> mōj pādshahān kar  
vurudz zānānā sa gaye pādshāh zādan don vur<sup>a</sup>mōj  
pādshāh zāda zā ās<sup>i</sup> sabākas tōrā āy āmis vura māj<sup>i</sup>  
niyak salām lālaū nigīnau trām thāvuk āmis bōnt<sup>a</sup>  
kan<sup>i</sup> yim gai beye sabākas doha doha che karān  
pādshāh bāye daj panen<sup>7</sup> rāy kya dajis bo karāha  
yiman pādshāh zādan sā<sup>ith</sup> guna doha aki vunun  
yiman pādshāhzādan don me sā<sup>ith</sup> ka<sup>ru</sup> guna



merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Maaster said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas t̄a chak s̄ān' mōj t̄'eta asi vāt<sup>i</sup> na  
 pādshāh zādā gai sabākas pādshāh āu dārbār  
 murkhas ka'rit vōt mahala k̄an pādshāh bāya  
 trup<sup>n</sup>as dārvāzā dārvāzā ches na thāvān dop<sup>n</sup>as  
 yi kyāzi vusūs pādshah bāy dop<sup>n</sup>as bu chasā  
 ch'ān<sup>i</sup> kulai kinā chān'en nechevin hanz dopunas  
 pādshāhan ti kya gau dop<sup>n</sup>as tim ām l'ekan  
 pādshāh chus dāpān vun' kya chu salā pādshāh  
 bāy ches dāpān me gāte t̄a hanzā vālinjā zā timā  
 kh'ema bo adā kya thāvai dārvāzā pādshāhan  
 dyut hukm vazīras dop<sup>n</sup>as yim shahzādā zā dik  
 marāvāt<sup>l</sup>an at<sup>i</sup> yiman karān vālinjā zā gau vazīr  
 vōt bāt<sup>h</sup>āl yet<sup>i</sup> yim shahzādā zā ās yiman kun  
 karān nazar setā gās yim pādshah zādā zā khush  
 dilas pyōs insāf dop<sup>n</sup>ak tal'u yami shah<sup>h</sup>ra  
 dūr t̄al'.

12. dāpān vustād mārevātalan dyut hukam  
 vazīran mār'ūk hūn zā mārāvāt<sup>l</sup>au mā'r' hūn zā  
 ka'rik yiman vālinjā zā lazak tākis manz gai h'et  
 pādshāh bāye thāu dārvāzā pādshah chu karān  
 pādshāhi tāt<sup>i</sup>.

13. shahzādā zā āy t̄alān biyis pādshahas nish  
 pādshāhan r̄a't' yim gulām gudeñyuk pahar āu amis  
 bādīs hihis shahzādās chu shamā dazān pād<sup>h</sup>shāh  
 sand<sup>i</sup> zā bāt che palangas p'eth arāmas yimāniy  
 s'ud vasān chu shahmār yi gulām chu kaḍān  
 shamshēr amis shahmāras chu karān tukrā ami  
 patā chu shamshēr<sup>i</sup> handis t'ēgas valān pamb amis  
 pādshah bāye handis badānas ās vutherān yi zahar  
 amis shahmārā sund dopun amis mā āsim shahmārā  
 sund zahar ās vutherān' t̄a pādshah gau bēdār



me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām mārāni pādshāḥam say che  
dalil harḡākḡēy su pādḡshāḥ sarḡ kaḡrihe panenḡen  
nechevin pḡeḡh mā diyehe hukm mārḡvātalan tuhḡ  
mārḡūk ada gai tim hūḡa zā mārā pādshāḥam agar  
bāvar karak na su pādḡshāḥ ās sōnuy mōr yi  
pādshāḥ gāk ḡa yi kya che shamshēr atḡ kya chiy  
palangas thal shāḥmār ganḡi kaḡrit.

14. setā gāk pādshah khush ak bōy thāvun vazīr  
byāk boy banāvun pādshah.



come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

# IX. GRĒST BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grēst bāy ās ʔajmaʔ kami  
bāpat kārḁāran mukaḁ daman āsus kurmut zulm ami  
bāpat che ʔajmaʔ vāʔ vanas akis manz otuy vāʔus  
māch tulār amis āyi zabān dapān che amis grēsta  
bāye ʔa kyāzi chak ʔajmaʔ dop<sup>nas</sup> grēst<sup>a</sup> bāye  
m<sup>e</sup> chu ɣamut zulm ami dop<sup>nas</sup> phērit māch  
tulārī m<sup>e</sup> ti chu ɣamut zulm bo ches vadān ʔa  
thāutām kan vanān māch tulār grēst bāye kun.

yi tai vesī paran p<sup>imōs</sup> karōs zār<sup>pār</sup> |  
budai che sai māch tulār vanuk jāḁavār |

2. koh<sup>a</sup> kohāy yūra aḁyām āsus ayāl bār |  
balai p<sup>iyēn</sup> hāpat gānas vanān ʔāny nam lār |

3. pōt<sup>en</sup> tasānden āl<sup>nāsh</sup> kurun sāhibō āyna ār |  
budai che sai māch tulār vanuk jāḁavār |

4. dapān amis grēsta bāye yi māch tulār dop<sup>nas</sup>  
yi hāl kur nam vanā manza hāpaḁan vun<sup>r</sup> ʔajēs  
vaʔās grēsta ɣarāḁ dap<sup>ām</sup> kare rahat vuch ʔa vuny  
kya kairim yi grost thāu ʔa kan bu kya vanai.

thanyā matit kuḁha thāuḁnam mōteny chem  
bānd<sup>hāl</sup> |

bāgen<sup>l</sup> āyas grēst ɣarāḁ sāi m<sup>e</sup> gayem gāl |

5. drātis sā<sup>tin</sup> kash<sup>a</sup> yeli ʔet<sup>nam</sup> kā<sup>tya</sup> kaḁis  
mār |

budai che sai māch tulār vanuk jāḁavār |



## IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

### 1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, " Why hast thou fled ? " And she replied that tyranny had been shown to her. Then answered her the honey-bee, " I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

### 2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

### 3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, " Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, ' I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ? "

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

### 5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu  
che dapān amis grēst<sup>2</sup> bāye chiyai kyē gamut bāti  
van vanān che vo vanān grēst<sup>2</sup> bāy dapān ches. bōz  
m<sup>2</sup>e kya zulm chu gamut.

azal chāvun chu samsāras chetal vaṣaṇ<sup>1</sup> jāi ।  
budai chesai grēst<sup>2</sup> bāy yōr nai rōzaṇ<sup>1</sup> āy ॥

7. sōnta yeli mut<sup>2</sup>sā<sup>1</sup>th<sup>1</sup> grēst<sup>2</sup>en dilāṣa dina hai āy ।  
mudr<sup>2</sup>au kathau yerā barak zāṣa valena āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।  
budai chesai grēst<sup>2</sup> bāy yōr nai rōzaṇ<sup>1</sup> āy ॥

9. yim phal vavim māje zemini tim hai papit āy ।  
sumbrit sā<sup>1</sup>rit kaṣa ka<sup>1</sup>rim hata bud<sup>1</sup>khāris drāy ॥

10. chakla chakla mukadam ta paṭ<sup>2</sup>vār<sup>1</sup> tōlani tim  
hai āy ।  
budai chesai grēst<sup>2</sup> bāy yōr nai rōzaṇ<sup>1</sup> āy ॥

11. āziz ta miskīn kai t<sup>2</sup>a viṣyāi halam dār dār āy ।  
halam dit<sup>2</sup>mak mebar bari suy chu muklan pāy ॥

12. kalāma sā<sup>1</sup>tin savāb likhan yit<sup>2</sup>nai lagik grāy ।  
budai chesai grēst<sup>2</sup> bāy yōr nai rōzaṇ<sup>1</sup> āy ॥



6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs*<sup>1</sup> in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

<sup>1</sup> A *kharwār* weighs about a hundredweight and a half.

## X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahūyīu tōr ās<sup>1</sup> pakān vat<sup>1</sup> āk  
 broho maidān at<sup>1</sup> maidānas yeli h'ūtuk pakun lag<sup>1</sup>  
 vaneni pānevāny talau van<sup>1</sup>tō dalilā yim maidān  
 karōn<sup>7</sup> patā kan<sup>1</sup> āk byāk shahṣa amis dopuk ṣa  
 vanta dalila yi maidān muk<sup>2</sup>lāva hun am<sup>1</sup> dop<sup>2</sup>nak  
 phērit boh<sup>2</sup>ṣa vanemo<sup>7</sup> dalil dalil hasā vanemau  
 kathe pānt pāntēn kathen gāṣe nam din<sup>1</sup> rupias  
 pānt hat yimau dop<sup>2</sup> has phērit tōr hat dimoi tōr  
 zan<sup>1</sup> pāntūm hat gai panenuy vanse kathe pānt  
 dop<sup>2</sup>nak.

dyār hase chu saṣ<sup>2</sup>ras :

yār hase chu na ās<sup>2</sup>nas :

āsh<sup>1</sup>nāv hasā chu ās<sup>2</sup>nas :

gaye tre kathe beye ze kathe hasā ch'au

ṣa zaṇāṇa ch'auvna paneṇy :

yesā na āsi pānes sā<sup>1</sup>th :

beye hasā

yus rāṭas bēdār rōzi :

suy hasā za<sup>1</sup>ni rāje Vikarmājiteṇy kūr :

vaṇye nak yima kathe pānt yim chus dapān van  
 ṣa dalil yi chuk dapān me hasā vaṇye mōv kathe  
 pānt mil<sup>2</sup>vuk laḍāi yim chus dapān rupias tōr hat  
 n'it dalil k'e vaṇyit na ma<sup>1</sup>dān chu vaṇye pakenai  
 amis lāyuk yimau tōrau za<sup>1</sup>nyau am<sup>1</sup> dop<sup>2</sup> nak pakynu  
 sa yeti kis pādshahas nish yisu dapi ti karau.



## X. THE TALE OF RĀJĀ VIKRAMĀDITYA<sup>1</sup>

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,<sup>2</sup> but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter

Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

<sup>1</sup> The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Padshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Padshāh" by "King".

<sup>2</sup> The whole of the subsequent quarrel depends on the double meaning of the word *batā*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *batā* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *kaṭṭi* by "story". Its meaning is not indefinite.

2. dapān vustād vāt<sup>i</sup> pādshahas nish d'ut pheryād  
 torau za<sup>1</sup>nyau dop<sup>as</sup>has pādshaham yim shakhtan  
 kh<sup>aiy</sup> asi rupias tōr hat dopun vanemō<sup>a</sup> kathe  
 pānt pādshahan dop amis shakhtas van<sup>as</sup>sa kya  
 vunthak yi votus phērit pādshaham bo vanai kathe  
 pānt rupias pānt hat gabe nam din<sup>y</sup> ada vanai bo  
 kathe pānt pādshahan ka<sup>ir</sup> rupias pānt hat dithin  
 amis shakhtas yim ka<sup>rin</sup> yim band pāne ka<sup>rin</sup>  
 kāma am<sup>i</sup> pādshahan pādshāhihund poshāk trāvun  
 gadoi yiye hund poshāk pōrun beye gandin lāl<sup>as</sup>sat  
 gandin ma<sup>be</sup> drāu yima kathe pānt sar ka<sup>ni</sup>.

3. dapān vustād guḍeñy drāu beñye ḥandis  
 shah<sup>as</sup>ras kun gur chus khasun vōt<sup>i</sup> yeli n<sup>azik</sup> at  
 beñye ḥandis shah<sup>as</sup>ras lazun shech<sup>y</sup> amis beñye me  
 kyā chu p<sup>ū</sup>mut mohim bo kya yimaha tōr<sup>i</sup> ami  
 laḥanas beñye phut phērit shech<sup>y</sup> me kya rōzan  
 pāma vā<sup>as</sup>vis manz phut phērit la<sup>as</sup>nas beye shech<sup>y</sup>  
 me yeli na bani tōr<sup>i</sup> yūn tōt<sup>i</sup> ga<sup>em</sup> ladun naptas  
 k<sup>ē</sup>tā lade hamai tat gabe gand karun p<sup>etha</sup>  
 ga<sup>es</sup> mohar kareñy paneñy ami kar beñye kāma  
 lodun paneñye kyenzi bata hana yā b<sup>u</sup>ṭ yā shūb  
 p<sup>etha</sup> ka<sup>as</sup>nas paneñy mohar korun revāṇa amis  
 bāyis tam<sup>i</sup> yeli vuch beñye ḥanz mohar rotun a<sup>i</sup>  
 thāvun ḍabāvit.

4. drāu yārisan<sup>zi</sup> vat<sup>i</sup> yeli vōt n<sup>azik</sup> sōzun amis  
 mahnyu yār hasa āy pādshāhī chesna so hasa chiy  
 mohim zad yāran yeli bōz drāu vōt amis yāras nish  
 dapān chus hā yāra kat<sup>i</sup> gōham yōr pā<sup>i</sup>da pakān  
 chí dunuvai. amis ās miskini hund poshāk nāl<sup>y</sup>  
 dapān chus yār yi kal<sup>ti</sup> shāhī ditta m<sup>be</sup> yi myōn



## 2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

## 3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk suntha t̄a yi ās<sup>na</sup> bōz<sup>na</sup> yi chu amis  
miskīnī hund poshāk yi ās bōz<sup>na</sup> kal<sup>ti</sup> shāhī kami  
mukhā mahabat sāt<sup>h</sup> gau vāt<sup>i</sup> yārasund gara  
yāran kūr<sup>nas</sup> ziāfat lāy<sup>ka</sup> pādshāh sap<sup>nyes</sup>  
ottāny za katha sar.

5. drāu vuñy zanāna hāndis shah<sup>ras</sup> kun vōt  
at sheharas and kun at<sup>i</sup> ās buḍ zanāna byūt  
amisandi ga<sup>ri</sup> dopun amis buje zanāna ditam drōt  
bu ana yamis guris kh<sup>ut</sup> gāsa drāu gāsa anani  
vuchun at<sup>i</sup> gāsa maidāna at<sup>u</sup> chu lōnān yi ās rakh  
pādshahasunz ās lādān t̄ahāl<sup>u</sup> nyūk ratit pananis  
mējeras nish koruk kād rāt āye amis chu gatān  
pā<sup>dā</sup> zanāna ak amis mējeras ziāfat h<sup>et</sup> yi chu  
bihit palangas p<sup>eth</sup> ziāfat thā<sup>unas</sup> bōnt<sup>u</sup> kan<sup>i</sup> at<sup>i</sup>  
vat<sup>i</sup> khyeni don<sup>u</sup> vai hana h<sup>rē</sup>yek yi dyutuk amis  
kā<sup>d</sup>is kurhas ālau hatō kā<sup>d</sup>yau yi khyau sāt<sup>ny</sup>  
t̄ethan kā<sup>d</sup> rut khyān at<sup>i</sup> chu panani jāye behit  
yīmau doyau kar tamis kuri at palangas phut t̄ar  
kuruk ālau amis kā<sup>d</sup>is t̄a vuch t̄a yat palangas  
phut t̄ar t̄ima tagi am<sup>i</sup> dop<sup>nak</sup> phīrit āny tagimna  
hamsai ch<sup>um</sup> ch<sup>an</sup> dophas vulā vōt ot amis  
zanāna parza nāu panun khāvand am<sup>i</sup> ās parza nāu  
mut brōnt yeli yi battāhan dīt<sup>u</sup> has yi zanāna che  
dapān amis mējeras vuñy kya karan yi chu myōn  
khāvand yi gāse mārūn rātas rāt hukm d<sup>ūt</sup>un  
māravāt<sup>lan</sup> dop<sup>nak</sup> nīyūn yi kā<sup>d</sup> gāse mārūn  
vālinje gāyes yūr<sup>i</sup> anan<sup>u</sup> nyūk yi kā<sup>d</sup> shah<sup>ras</sup>  
nebar am<sup>i</sup> dyut<sup>nak</sup> savāl m<sup>e</sup> trāv<sup>to</sup>h yelā bo  
chalaha atā but Khudāyas kun karaḥa zāra pār  
trāvuk yelā vuchan āb<sup>u</sup> hanā cholun atih atā but



friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābas kun korun zāra pār ata p'ōs yiman  
lālan satan p'ēth yim tat' āsis gand<sup>a</sup>maty' maba  
yiman dopun māravāt<sup>lan</sup> tun hata sa m'e trāvvyu  
yela nom chu lāl sat tōr chu toh'i tun zan'en tre  
chu m'en tohi nish.

6. ot<sup>a</sup>tāny ka'rin tōr kathe sare pānsim kath  
gayas mashit āu vōt panen gara beye vanān chu  
timan pānten zanen vanyu sa kya van'au toh'i  
pānt kathe yi votus phot phērit pādshaham kabe  
kathe ka'rit sare dop<sup>a</sup>nak pādshahan tōr kathe  
yiman dophas kusa kusa dop<sup>a</sup>nak pādshahan.

ās' nāv ch'a paz' pā'th' ās'nas |

yār chu na ās'nas titi puzuy |

zanāna sa chena paneñy yāsina pānas sā'th che  
titi puzuy |

dyār che bakār safaras titi puzuy |

yima tōr kathe kariman sar vuñy van'ūm pānt<sup>um</sup>  
kath dop<sup>a</sup>nas am' shakhban phut phērit rupiya hat  
gab'em dyun dyutanas pādshahan dop<sup>a</sup>nas.

yūs rātas bēdār rōzi |

suy zvāni rāje Vikarmājiteñy kūr |

7. pādshahan kar kām lāgun fakir gau vōt rāja  
Vikarmājitan gara nazar bāzan kar nazar khabar  
dārau niye khabar amis rājas dop<sup>a</sup>has rāja sāba  
fakira ak gomut pā'da yohoi dapān bu z'enān rājasanz  
kūr rāja vanān chuk phut phērit az tāny kē'tya  
rāja zāda gamat' at'e māre vun gau yi fakir havālar  
Khudā ada yā lasa yā mari gab'u khā'lyūn ku'this  
manz yat' yi rājasanz kūr ās palang trāvhas shērit  
khut fakir palangas p'ēth amis khātūni ditan z'er



found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter  
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqir. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqir, and he saith, 'The Rājā's daughter I would win.'" And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqir committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqir climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sâ'th kathe kathe ka'rit karun kām at  
 poshākas korun shakāl insān hish pāne drāu dūr  
 pahan byūt naz'ri shamā chu dazān amis khātūni  
 handi shikma manzā drāu azhda bāu at poshākas  
 manz yat yi am<sup>1</sup> fakīran yinsān h'u kurmut ās yiy  
 chu dōnān tap<sup>r</sup> h'evān at<sup>1</sup> yelinā insān ās beye bāu  
 yi azhda amis khātūni shikmas manz am<sup>1</sup> fakīran  
 kar sargī balai che amis khātūni handi shikmas  
 manz nebar k<sup>7</sup>ē che nā āu fakīr vōt beye at palangas  
 nishi khātūni dīsan zēr kathe ka'rin amis sâ'th at  
 poshākas korun beye insān h'u gau beye fakīr  
 byūt dūri pahan. shamā chu dazān<sup>1</sup> ahas k<sup>7</sup>et kaḍin  
 shamshēr amis khātūni handi shikma manzā log  
 nārini yi azhda log at poshākas manz atāni tujen  
 shamshēr chu amis azhdaḥas kat<sup>r</sup>ān mōrun ka'rinās  
 gaṇye tunun at<sup>1</sup> palangas tal khut pāne at palangas  
 p<sup>7</sup>eth shamshēr dīsan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan  
 dop mār<sup>r</sup>vātelan gaḥ<sup>r</sup>u yi fakīr āsi momut yohoi  
 vālyūn az tāny kâ'tya rāja zāda gamat<sup>r</sup> māra tā yi  
 ti āsi momut ka't<sup>r</sup> at kutis manz vuchuk fakīr vāre  
 kāre zindai nazar bāzau kar nazar khabar dāran  
 niye khabar rājas dop has rāja sa fakīr chu zindai  
 rāja sāb khut pāne at kutis manz karān chu mubārak  
 amis fakīras dapān chus fakīra tā vante k<sup>7</sup>etā pā't<sup>r</sup>  
 bachōk dapān chus fakīr bēdār rōzaṇa sâ'th rāja sa  
 kar nazar palangas tal rājan kar nazar vuchun  
 palangas tal balāya ak trau muḥ fakīran mā'rit  
 dapān chu fakīr amis rājas zabān kyah che karṁuḥ  
 rāja chus dapān puz chu Khudā chu kunuy fakīr



when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.<sup>1</sup> It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqir is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqir alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqir is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqir, tell me, prithee, how thou didst escape." Quoth the faqir, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqir had thrust it after he had killed it. Said the faqir to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

<sup>1</sup> Literally, "belly," but as the python certainly came out *via* the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasā chay at<sup>i</sup> paneñy kūr mā diṣa  
panun nishānā dibānas vāj amis fakīras fakīrasanz  
vāj rat am<sup>i</sup> rājan.

9. drāy fakīr vōt panun shahar fakīri hund  
zhāma sunun ka<sup>i</sup>rit pādshāhī hund poshāk purun  
dyūtun hukum lashka<sup>i</sup>ri nēru sạ m<sup>ʼ</sup>e sạ<sup>i</sup>th.

10. dapān vustād guḍeñyī gau at beñye hādis  
shaharas yi pādshah ti ās bāja tārān ami suy  
pādshahas anyin beñye paniñy thāunas bōnt<sup>ʼ</sup> ka<sup>i</sup>ni  
sa tami dohuch ziāfat yat tami beñye mohar āsus  
p<sup>ʼ</sup>etha karmut dapān chus yi ch<sup>ʼ</sup>ā mohur chāny  
dop<sup>o</sup>nas phērit myeñyiy che dapān chus yi pādshah  
buy kya gās tami dohuk miskin paz pā<sup>i</sup>ty chu  
āshnāy ās<sup>o</sup>nas.

11. hītan amis pādshahas ti lashkar dyūtun  
kadam yārasund kun vōt yāras nish yāran kar  
ziāfat yiman don pādshahiyan kit. rāt kaḍuk at<sup>i</sup>  
suban drāy.

12. dyūtun kadam at h<sup>ʼ</sup>ahara sandis shaharas  
kun anān nād dit amis pādshahas dapān chus anuk  
sạ taha<sup>i</sup> timau chu ch<sup>ʼ</sup>ānye rak<sup>ʼ</sup>he manza būr  
rutmut su kati chuk thāumut anik taha<sup>i</sup> dop hak  
yus tohi būr rutu rakhi manza su kati chu thāumut  
yimau vun pādshaham asi chu kurmut havāle panenis  
afsaras mējaras anuk mējar dop has nomau taha<sup>i</sup>lyau  
kuruy havāla būr su kati thāvut yi chuk dapān  
m<sup>ʼ</sup>e dyūt na taha<sup>i</sup> chus karān gavāi pādshaham asi  
kur tākhīt amis havāla dop<sup>o</sup>nak am<sup>i</sup> pādshahan yus  
tami doho fakīr lāgit ās suy chuk dapān anyūk  
māravātal bōr tim vana<sup>i</sup> pānai anik tim dapān



said the faqir to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqir, and took in exchange the faqir's ring from him.

9. Then departed the faqir and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithes, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqir—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund  
 su diyu yūr<sup>7</sup> yimau māravātālau kar kām ka<sup>4</sup>dik  
 yim lāl sat thāvik pādshahas bōnt<sup>2</sup> kani satau manza  
 tulin bōr ka<sup>4</sup>rinak havāla dop<sup>2</sup>nak yim kam<sup>1</sup> āsyu  
 d<sup>7</sup>itamaty dop<sup>2</sup>has fakīran ak<sup>1</sup> tam<sup>1</sup> kami bāpat su  
 ās dyūt<sup>2</sup>mut yem<sup>1</sup> mējaran māraṇa bāpat dapān chu  
 pādshāh amis mējaras kun me chuk na parzenāvān  
 buy kya gōs su fakir yus kā<sup>4</sup>d ōstan kurmut guḍeny  
 āyī sa khātūn ziāfat h<sup>7</sup>et kheyau yek jā h<sup>2</sup>r<sup>7</sup>au b<sup>7</sup>ut  
 kuru me ālau dopūm volo kā<sup>4</sup>dyau yi kh<sup>7</sup>au sōn tūt  
 tam<sup>1</sup> patā ās bo rōt m<sup>7</sup>e khyau tam<sup>1</sup> patā karu murde  
 māzā<sup>1</sup>ry phutu palangas tar kurū me ālau tsa ma  
 zānak yat palangas vāt ka<sup>4</sup>rit me dop<sup>2</sup>mau āny  
 zānenā ham sāye chum ch<sup>7</sup>ān palangas dyūt<sup>2</sup>mau  
 vāt ka<sup>4</sup>rit am<sup>1</sup> paneñ<sup>7</sup>e zānāna parzanāvus dop<sup>2</sup>nai  
 b<sup>7</sup>e yū chu myōn khāvand yi chu āmut fakir lāgit  
 yi gabe rātas rāt mārūn kur thas havāla noman  
 mārevāt<sup>1</sup>lan yiman āṇ ār myōn yimau trāṇ has  
 yele yiman ditim lāl sat bōr ditim tūn zanen tre  
 thāymak amānat ya<sup>4</sup>t<sup>7</sup> kya chyum tim lāl tre bōr  
 chim d<sup>7</sup>ūtmat noman tūan zanen ye<sup>4</sup>ty kya chūy  
 tim ti kōlnas zimā tahsīr.

13. dapān vustād dyūtun hukum paneñye  
 lashka<sup>4</sup>ri koḍun yī mējar ti paneñy zānāna ti  
 khanenāvun khod tanañāvin don<sup>2</sup>vai at khūdas kar  
 nāvīny kañye kan at<sup>1</sup> chu lekhan sāhibi kitāb  
 shrāk sarṇ makhri zau bēvophā ।

14. drāṇ at<sup>1</sup> phirit yi pādshāh vōt at<sup>1</sup> rāja  
 Vikarmājītun gara divān che rājas khabar pādshāh  
 chu āmut paneneñy bātan rāja chuk dapān sa cha



They brought them, and the King said to them, "Ye have in trust a deposit made by that faqir, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqir." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me:—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written:—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahāsunz che ne pādshāh chus dapān  
 buy gōs su fakīr m'e nish chu ch'ōn nishānā t'e  
 nishi chu myōn nishānā dapān chus rāja tam' dohuch  
 fakīrī kya gaye azich pādshāhī kyah gaye dapān  
 chus pādshāh me āsā hetāmataṭa kathe pānt timai  
 āsus sar karān tam' āsum lāg" mut fakīr rājan  
 kar kām ditinas sā'th paneñy bāt drāṇ vōt panenis  
 sheh<sup>a</sup>ras manz chu karān rāj.—vu salāma vu ikrām.



"Of a faqir she is the wife, not of a king." Quoth the King to him, "Verily, I am no other than that faqir. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, "What meant the faqirhood of those days, and what meaneth the royalty of to-day?" Said the King to him, "I had bought five things, and them was I testing, and therefore dressed I myself as a faqir." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI  
YĀRKAND ZĒNENI GAU

Yi m<sup>re</sup> dyōt mai tih gaṣ ṭa bozān |

Yārkand anōn zēnān ||

1

guḍeny dup malkānye kus ka'ri yohoi kār

Fōrsat chu zōrāvār |

rāje be Yārkand bāj<sup>ṣ</sup> gaṣ tārān

Yārkand anōn zēnān ||

2

Landāṇa p<sup>re</sup>ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai |

guḍēny Son<sup>ṣ</sup> marga chāvān posha mādān

Yārkand° ||

3

huk<sup>ma</sup> mah<sup>ra</sup>j Buṭṭanis brō drāu

Balti tum age jāo |

piche jāo Kashmīr nāle chālān

Yārkand° ||

4

rasat sai ṭopōr karhai tarfan

guda lug Maṛāj pargan |

tim vadān ās<sup>i</sup> koṭ lag<sup>i</sup> gār zān

Yārkand° ||

5

timan Buṭṭa garan Kāshir<sup>i</sup> thāvik

Buṭṭa bāy broh n<sup>re</sup>āvik |

gur baṭ<sup>i</sup> dākas zumbā che gāsa sārān

Yārkand° ||

6



# XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

*The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sabir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.*

1. What I have seen, to that attend and thou shalt hear.  
"Yārkand will we conquer for ourselves."

2. First, said the Queen of England, "Who can do this work?  
A mighty man is Forsyth." To him she gave the order, "Seat  
thyself upon the throne of Yārkand as its king, and from it levy  
thou tribute. Yārkand will we conquer for ourselves."

3. They who wielded the sceptre of authority from London  
unto Yārkand became famous over all the world. First halted they  
in Sōnamarg<sup>1</sup> to enjoy the delight of the flower-meads. "Yārkand  
will we conquer for ourselves."

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.<sup>2</sup>  
"Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing  
passports with ye. Yārkand will we conquer for ourselves."

5. The order for their assembling issued forth on all sides, and  
at first the people were collected in Marāz.<sup>3</sup> Lamenting were they  
and crying "Poor ignorant souls, whither are we come?" "Yārkand  
will we conquer for ourselves."

6. In houses of these Tibetans were Kāshmīrīs quartered, and  
the brothers of Tibet were sent forward in advance. Horses were  
stationed for the post, and yaks for collecting and piling grass.  
"Yārkand will we conquer for ourselves."

<sup>1</sup> A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

<sup>2</sup> i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

<sup>3</sup> One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Brīnagar.

- ba rai khumba khas zanānan che sumb<sup>tr</sup>ān  
 z<sup>ū</sup>nte gāse vartāvān ।  
 aja āse pyāv<sup>l</sup>a kyē āse dujān  
 Yārkand° 7
- gur<sup>d</sup> manga nāv<sup>h</sup>ai kukar gāman  
 chuh karun yimnā zānan ।  
 hari hari karān āsi timan pak<sup>n</sup>āvān  
 Yārkand° 8
- kal<sup>a</sup> kan<sup>i</sup> dumbij ches laṭi kan<sup>r</sup> lākam  
 gāsa raz kanyek mah kam ।  
 gāsa gaṇḍi tā zache zīn pā<sup>r</sup>it soirā sāmān  
 Yārkand° 9
- rasat ka<sup>r</sup>tan an<sup>h</sup>ai nān gār  
 māt<sup>i</sup> chuk pan paneñy kār ।  
 g<sup>a</sup>ja ka<sup>r</sup>ik krālan guḍeñy l<sup>e</sup>ja sārān  
 Yārkand° 10
- krāje dup<sup>e</sup> khāvandas nā dānā krālan  
 kathu kit kōṇḍa vālan ।  
 kām hau che pak<sup>v</sup>añy ā<sup>i</sup>mi gaṭu trāvān  
 Yārkand° 11
- gūr dop<sup>u</sup> gūr bāye donovai nērau  
 gau kit jāy shērau ।  
 vuḍre preṭh h<sup>e</sup> gāsu lāu gau gātan lārān  
 Yārkand° 12
- kun<sup>ṛ</sup>a k<sup>ṛ</sup>et dudā nut vāri h<sup>ṛ</sup>et bā<sup>r</sup>i drāu  
 lōkan chu safarun thāu ।  
 tākit dudā gūr jan<sup>t</sup>uk bāgvān  
 Yārkand° 13



7. Women were collected to help in distributing straw and fire-wood. Some of them were fresh from childbed, and others were heavy with child. "Yärkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchik", and could say only "här' här!",<sup>1</sup> as they urged them along. "Yärkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.<sup>2</sup> All the appliances that they had were pack-saddles<sup>3</sup> of straw and saddles made of rags. "Yärkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yärkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yärkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yärkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yärkand will we conquer for ourselves."

<sup>1</sup> "Tchik" is the click made to encourage a horse, "här' här'" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

<sup>2</sup> The *kašārā* is the term used for the two straps or ropes attached at the back of a Kashmiri saddle to secure blankets, etc. (Stein).

<sup>3</sup> The *gānd* is the term used for the Turkietan pack-saddle, which consists of two straw-filled pommals joined in front (Stein).

- vāṭaḷ<sup>1</sup> dup vātūja bunai sera za  
 chim mangān. dāle muy tā ka ;  
 bōrasta ār h'et m'eti hai pak'nāvān  
 Yārkaṇḍ° ॥ 14
- (vātij vanān phērit)  
 phērit dabṛa hek vāṭaḷ gānau  
 dabzi hek aṣ'nau zānau ;  
 dap'amak vāṭaj k'ē nai chum bōzān  
 Yārkaṇḍ° ॥ 15
- shumār bōz hai tāḷḷadāraṇ  
 mang'laḷ ahengāraṇ ;  
 vōḍ'e p'ēth yiran h'et shrānz dakhe nāvān  
 Yārkaṇḍ° ॥ 16
- kārau ditti bārau yingar kat<sup>1</sup> bārau  
 vān kat<sup>1</sup> jān shērau ;  
 hāl kya kur hak nāl gara nāvān  
 Yārkaṇḍ° ॥ 17
- khush kya gōsai amōb gau jān  
 paṭa nyūk nāyid chān ;  
 baṭṭa dajē at<sup>1</sup> h'et paṭe chuk lārān  
 Yārkaṇḍ° ॥ 18
- musḷa hat karān tim° āṣa pānevāñy  
 kusuy ka'ri nāyiz tā chān° ;  
 kaṭa vaṇ° ka'rit hai karau guzrān  
 Yārkaṇḍ° ॥ 19
- Sābir tilavāñye tāmat yūtuy van  
 yāmat khabar bōzan ;  
 tāny° āṇ sāhib bā sō'ri sāmān  
 Yārkaṇḍ° ॥ 20



14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkaṇd will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.<sup>1</sup> Thou shouldst have said, 'I know not how to use them.'<sup>2</sup> "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkaṇd will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkaṇd will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aught arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkaṇd will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.<sup>3</sup> "Yārkaṇd will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkaṇd will we conquer for ourselves."

20. Śābir Oilman<sup>3</sup> only so much say, so long as they shall pay heed unto the news. At length came the Śāhib with all his retinue, saying, "Yārkaṇd will we conquer for ourselves."

<sup>1</sup> This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

<sup>2</sup> A thoroughly Kāshmiri sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

<sup>3</sup> The name of the poet.

## XII. ĀKHUNASANZ DALĪL

1. Tam<sup>1</sup> süy ās nechiv tōr tim<sup>2</sup> nai prūsun bo  
 buđi ās tuh<sup>1</sup> vañyu kyah kār ka<sup>1</sup>r<sup>2</sup>u ak<sup>1</sup> dopus bo  
 kare yimāmat bēy dopus bo para bāng bēy dopus  
 bo para vāz lokat hi tōrim dopus bo kare tūr doha  
 ak banyāu gau pādshahas tūri vōt yeli pādshaha  
 sund gara rūd vudanye tāny nerān tōra vazīr beye  
 pādshahasanz kūr yi vuchuk at<sup>1</sup> vudanye dop<sup>2</sup>nak  
 toh<sup>1</sup> kam chu yimau dop has tu kus chuk dop<sup>2</sup>nak  
 bu chus tūr yimau dop<sup>2</sup>has as<sup>1</sup> ti che tūr ka<sup>1</sup>rik  
 gur<sup>1</sup> za sapud savār ak yi ākhun beye yi pādshāh  
 kūr dop<sup>2</sup>nas vazīran nēryū toh<sup>1</sup> nasīyat hasa karai  
 ak kat yina sa pādshāh kōđ<sup>1</sup>yi sāt<sup>1</sup>h kat kuni karak  
 bo hasa yimau pata ta toh<sup>1</sup> nēr<sup>2</sup>ū.

2. yim chu pakān pādshāh kōr<sup>1</sup>yi che na khabar  
 yi chu na m<sup>1</sup>e sāt<sup>1</sup>h ākhun zāda tas cha khabar yi  
 chu vazīr gāsh lug phuleni vat<sup>1</sup> gur<sup>2</sup>au p<sup>1</sup>etha bun  
 gaye yi pādshāh kūr kul<sup>1</sup>e akis p<sup>1</sup>etha ata but chulun  
 vuchun at kul e manz lāl yi lāl tulun āyi b<sup>1</sup>et amis  
 ākhun zādas nish tas che khabar yi chu vazīr vazīr  
 kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah  
 trāvān parza nāu am<sup>1</sup> pādshāh kōr<sup>1</sup>e vazīr na lāl  
 tuluk sāt<sup>1</sup>h vāt<sup>1</sup> shahras akis manz at<sup>1</sup> vuchuk  
 pār<sup>1</sup>ehna at<sup>1</sup> manz b<sup>1</sup>eth<sup>1</sup>.

3. yi chu yivān amis pādshahas nish am<sup>1</sup>  
 sheharakis dapān chus bo behe naukar yi chus  
 dapān kya naukri karak dapān chus bo kare gur<sup>1</sup>en  
 hanz kismat yim che yimai kathe karān sakhta  
 ak āu lāl pharōsh amis pādshahas kanāni lāl chis



## XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,<sup>1</sup> who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

<sup>1</sup> A Musalmān religious teacher.

za yi vot<sup>i</sup> sâyist yi chus dapân pādshaham ak lāl  
 chu bēb<sup>a</sup>hā byēk chu khuṭ at manz chu kyum dapân  
 chus pādshāh ti kyata pā<sup>t</sup>h<sup>r</sup> āy te bōzaṇa dapân  
 chus yi phirit pādshaham tākīt chus manz kyum  
 phuṭa r<sup>r</sup>ūn hargā kyum drās na ada yi pādshahas  
 khush ka<sup>r</sup>i ti ga<sup>b</sup>em karun har gā kyum drās  
 tela ga<sup>b</sup>em bakhshāyish dīny.

4. dapân vustād phut<sup>r</sup>ruk yi lāl am<sup>i</sup> manza  
 drāu kyum am<sup>i</sup> sātha tun has sâyist nāu nahit lāl  
 shināk pyās nāu gau yi lāl shināk panun gara doha  
 doha chu kaḍān rātas bihān chu panani ga<sup>r</sup>i dohas  
 yivān chu lāl pasand karāni amis pādshahasund  
 nāyid gaḍān chu mast khāsāni amis lāl shinākas  
 tat<sup>i</sup> chu vuchān amisunz yi zanāna yi ās khāb  
 sūrat setā āu yi nāyid vazīras mast khās<sup>a</sup>nas dop<sup>a</sup>nas  
 ai vazīra zanāna che amis lāl shinākas yi shuybehe  
 vazīrasandi ga<sup>r</sup>i amis karte kyēsa nukhta dop<sup>a</sup>nas  
 ada kya yi vazīr gau amis pādshaha sanzi kōḍe  
 dop<sup>a</sup>nas ta dap pādshahas m<sup>e</sup>gate yis lāl shinākan  
 guḍēyi lāl pasand kur tat<sup>i</sup> hyu byāk lāl āsun dup  
 pādshaha sanzi kōḍi pananis mā<sup>i</sup>lyis m<sup>e</sup>e gate lālas  
 h<sup>r</sup>u bē bahā lāl āsun āu lāl shināk dop<sup>a</sup>nas pādshahan  
 diṣa lāl anit tat lālas hyu āu vōḍa lāl shināk vōt<sup>i</sup>  
 paneñye zanāna nish byūt top<sup>a</sup> ka<sup>r</sup>rith yi chas dapân  
 zanāna ti kyā zi chuk phikri gamut dop<sup>a</sup>nas phērit  
 am<sup>i</sup> lāl shinākan pādshah chum lāl mangān bēbahā  
 su ka<sup>r</sup>tī ana dop<sup>a</sup>nas am<sup>i</sup> zanāna gaḍ dap pādshahas  
 ritas kyut dim kharj bo dimai lāl anit pādshahan  
 dyutus kharj ritasumb yi anun panun gara chu  
 bihit khyavān nu chu gaḍān pādshahas nu chu gaḍān



the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not ?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious ?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it ?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby.'" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tam<sup>1</sup>  
kul'e manza tu jān gau h'et pādshahas kar<sup>2</sup>nas salām  
lāl thāu nas bōnta kani.

5. drāu phērīt lāl shināk vōt panun gara rātha  
kaḍun paneni ga'ri subhas āu nāyid mast khāsani  
amis lāl shinākas mast muk<sup>1</sup>lāu nas khāsīt tā drāu  
nāyid pānas vōt<sup>1</sup> beye amis vazīras nish dopun  
vazīras kyē ta karta amis lāl shinākas amis che  
zanāna khōb sūrat sạ shūybihe vazīrasandi ga'ri  
vazīr āu beye amis pādshaha sanzi kōr'e dop<sup>2</sup>nas  
ta mang pādshahas lālan hund truṭ dop am<sup>1</sup> pādshaha  
sanzi koḍ'e pananis mā<sup>1</sup>lis me gabi<sup>2</sup> āsun lālan hund  
truṭ lāl shināk āu pādshahas nish kar<sup>2</sup>nas salām  
pādshah chus dapān lāl hasa gat<sup>2</sup>nai āsan<sup>1</sup> sethā  
trātis sumb āu lāl shināk vōt panun gara yi chas  
dapān zanāna lu<sup>1</sup>t<sup>1</sup> pā<sup>1</sup>th<sup>1</sup> kyā zi chuk bihith yi chus  
dapān phērith pādshah chum mangān az lālan hund  
truṭ su ka<sup>1</sup>ti ana bo dop<sup>2</sup>nas am<sup>1</sup> zanāna k'e chana  
phikir gat pādshahas gate h'un tren ritan kyut  
kharj dyut<sup>2</sup>nas pādshahan kharj āu panun gara  
h'et.

6. yi chu khyevān tā ch'avān yuttāny yim tre  
rit gai vu chas dapān yi zanāna amis lāl shinākas  
dapān ches ye ta<sup>1</sup>t<sup>1</sup> m'e tami kulye manza lāl tu  
jāu tami kul'e kul'e gate khasun h'ur pahan ta<sup>1</sup>t<sup>1</sup>  
chiy nāg ta<sup>1</sup>t<sup>1</sup> nāgas gate andas kun dob khanun  
ta<sup>1</sup>t<sup>1</sup> dobas manz bih zi ka<sup>1</sup>tith tath nāgas p'eth  
yinai guḍeñy she za<sup>1</sup>n'e srān kara<sup>1</sup>ni timan kyē  
ka<sup>1</sup>r<sup>1</sup> zina pata yiyi timan shen zanyen hunz ziṭh  
sa vasiy tat nāgas srān kara<sup>1</sup>ni poshāk trāviy ka<sup>1</sup>rith



court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto-me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

bā'this p'eth chōn gabe gabun bū'r' pā'th' gabe ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman patā āyi sātīm' za'n' trōv am' poshāk ka'rith bā'this p'eth pāne vuš nāgas manz āy yi lāl shināk bū'r' pā'th' āy tā tulun yi ā'mi sund poshāk gau tā byūth ath dobas manz am' kur srān kaš bā'this p'eth vuchun at' na poshāk dišun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pā'dā kuruk m'e mā kar siras phāsh yi tā gahy ti dimai āmi kurus ālan am' dob' manza dop'nas dim vādai Khudā yi bo mangai ti gab'em bōzun at' p'eth dyut'nas vādai Khudā dyut'nas poshāk poshāk tun am' nā'l' dop'nas kyah chum hukum dop'nas am' lāl shinākan te gabe b'ūn m'e sā'th' pakān chu lāl shināk broh broh yi che pakān patā patā.

8. dapān vustād āmis chu nāv lāl māl pā'ri vā't' āmis lāl shinākasund gar.

9. dapān vustād yā ā'mis kathen harān lāl yā chis āshis harān lāl doho sath sath rāth gaye āda subu āy lāl sath tu'l' lāl shinākan gau h'eth pādshahas kār'nas salām lāl sath thāy nas bōntā ka'ni pādshah gau seṭhā khush.

10. lāl shinākan h'ūtus rukhsat vōt panun garā patai vōtus yi nāyid am' khōsus mast mast khāsīt drāy vōt yi nāyid vazīras nish āmis ti khōsun mast dapān chus hā vazīr' āmis lāl shinākas gamuṭ az pā'dā b'ēk zanānā sa che seṭhā khōbsūrat tāmīs guḍe nyechī hāndī khotā seṭhā khōbsūrat k'ēbā kartā



She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoever I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Pristhee do somewhat to him. One of the wives

amis lāl shinākas akh che lā'ki vazīr b'ēk che m'e  
lāyak dop<sup>nas</sup> pyōm hasā beye vanun pādshah kōd'i  
gau yi vazīr dapān chu amis pādshah kōd'i ṣa mang  
mā'lis m'e gāṣe āsun rutunā kud gaye pādshah kūd  
panānis mā'lis dapān ches m'e gāṣe āsun rutun<sup>ṣ</sup> kud  
pagā āṇ lāl shināk dapān chus pādshah anaṣ rutun<sup>ṣ</sup>  
kud.

11. drāṇ lāl shināk vōt panun gara dapān chu  
yiman zanānan don pādshah chum mangān rutun<sup>ṣ</sup>  
kud su ka'ti anā bo phērith vubus lāl māl pa'ri  
dop<sup>nas</sup> gāṣ pādshahas mang tren ritan k'ut kharj  
dyut<sup>nas</sup> pādshahan āṇ h'eth panun gara doha doha  
chu kaḍān tre r'eth gai āda lekhān che lāl māl  
pa'ri kākad dapān che a'mis lāl shinākas gāṣ tath  
nāgas p'eth ye'mi manza bo aṇythas ta't' manz  
gaba yi kākad trāvun tōd<sup>ṣ</sup> khasī atho ta't' manz  
āsi kud ta't' ka'rzi thaph pān<sup>ṣ</sup> manz va's' zina.

12. gau h'eth yi kākad vōt ath nāgas p'eth  
trāvun yi kākad ath nāgas manz h'ūthuy yi kākad  
trāvun tyutny khut āda atha a't' athas manz rutunā  
kud diṭun ath thaph am' tha'pi sā'thī āv a'mis hoṣ  
nē'rith hoṣ h'eth ti kud h'eth ti āṇ pānas vōt panun  
gara rāt gaye āda subahanas gau pādshahas karun  
salām ka'd'hen thāṇ nas bōnt<sup>ṣ</sup> ka'nī pādshāh gōs  
sēthā khush.

13. h'ūtus rukhsat lāl shinākan āṇ panun gara  
āṇ beye yi nāyid khāsun mast a'mis lāl shinākas  
mast khā'sith drāṇ vōt a'mis vazīras nish beye chus  
dapān yiy vazīra a'mis lāl shinākas chuk nā ṣa  
vātān kun'ka'n' a'mis kartā kyēṣa gau yi vazīr a'mis



is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithae, do thou something to him." The Vizier went to the King's

pādshah kōḍṛi dapān chus ṭa chak pādshah khūḍ  
ṭa gabiye āsun akoy kuḍ pādshahas gabe mangun  
byāk gaye yi pādshah kūḍ dopun panānis mā'lis  
m'e gabe āsun byāk kuḍ āu beye lal shināk karun  
salām dapān chus pādshah byāk kuḍ gabe āsun.

14. āu lāl shināk vōṭ panun gara dapān chu  
yiman zanānan don az chum pādshah mangān byāk  
rotun<sup>+</sup> kuḍ dīvān ches lāl māl pa'ri paneñy vāj dapān  
ches gab tath nāgas p'eth ta'ti nāgas a'kith kun chiyy  
pal bud ta'ti hāu myēn vāj su pal vu'thī thud ta'mi  
ta'ti chai vath ta'mi va'ti vaz'za bun ta'ti chai m'ēn  
vis say diyiy rutunā kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath  
palas vāj pal vuth thud vuth ta'mi va'ti bun bun  
vuchin khātūnā akh ku'niy zany a'mi dop<sup>n</sup>nas ka'ti  
ōsuk a'mi dop<sup>n</sup>nas lāl māl pa'riye dopuy rutunā kur  
a'mis khātūnī pyau yād ta'misanzüy māj ās sạ yas  
rutunā ka'ris sạ'thī huṣ gayau nē'rith tas che akay  
nur tas chu dōd panānis dīlas rāy kạ a'mi khātūnī  
yāñy m'ēñy mōj vā'ti n'emis manoshas kheyē yi ās  
sethā khōbsurat a'mis gau shōk dīlas bo kare a'mis  
sạ'thī nēth<sup>r</sup> voñy yeli maje hund par tav<sup>+</sup> pyau ath  
jāye gau buñyūl a'mis dyūtun shāp kūr<sup>n</sup>nas kanye  
phul thāvun chandạ vāsus māj uth dop<sup>n</sup>nas hatai  
kūḍṛi m'e che yivān māntạ buy yi chạs nạ h'evān  
zima k'ē a'mi yeli zōr kurnas dop<sup>n</sup>nas chu manōsh  
ṭa dim guḍ<sup>+</sup> vādai Khudā bo kya karạs nạ kyē  
vādai Khudā dyūt<sup>n</sup>nas a'mi kur chandạ manzạ kañye  
phul shāp tul<sup>n</sup>nas manōsh yūthuy ās t<sup>+</sup> tūthuy rūḍ



daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop<sup>n</sup>nas yi chu myōn ha<sup>1</sup>khi Khudai bo āsan yūhoi  
 tārān yūhoi lud<sup>n</sup>nam mā<sup>1</sup>ji Khudāyen yi ches dapān  
 mōj zab<sup>r</sup> gau bāyen don laḍ kākad a<sup>1</sup>mi suy a<sup>1</sup>th<sup>1</sup>  
 dop<sup>n</sup>nas mā<sup>1</sup>jiy lekh tūy l<sup>1</sup>ūkh a<sup>1</sup>mi kākad dyūtun  
 a<sup>1</sup>mis lāl shinākas a<sup>1</sup>thi a<sup>1</sup>mi kur<sup>n</sup>nas ālau khātūnī  
 dop<sup>n</sup>nas yi an kākad yūry vuch a<sup>1</sup>mi khātūnī ath  
 l<sup>1</sup>ūkhmut a<sup>1</sup>misānzi mā<sup>1</sup>ji chu voi m<sup>1</sup>ēn gab<sup>r</sup> yi gāṭe  
 vāt<sup>2</sup> vunuy mārūn a<sup>1</sup>mis ōs a<sup>1</sup>mi sāṭṭa panun dōd  
 pyāmut yād su haṭ<sup>1</sup>uk yi kākad tun<sup>n</sup>nas ṭa<sup>1</sup>tith a<sup>1</sup>mi  
 khātūnī panun l<sup>1</sup>ūkh<sup>n</sup>nas kākad ath manz l<sup>1</sup>ūkh<sup>n</sup>nas  
 chu vai myē bāy tuhund gāṭe jal<sup>1</sup>d yūn m<sup>1</sup>e kyā chu  
 yeñyi vāl.

16. l<sup>1</sup>ūkhunas kākadas zabāny kur<sup>n</sup>nas na<sup>1</sup>s<sup>1</sup>iyat  
 dop<sup>n</sup>nas tut yeli vātak kar<sup>2</sup> hak salām salām pā<sup>1</sup>lith  
 dīz<sup>1</sup>ek kākad tim anānai khyen ṭam ru kare ti  
 ch<sup>1</sup>ōn khyun gāṭ<sup>n</sup>ā badal dyūt<sup>n</sup>nas sā<sup>1</sup>th<sup>1</sup> asl kare  
 dop<sup>n</sup>nas yi khyēzi ta<sup>1</sup>ti tihund ṭan<sup>1</sup>zi bebinda<sup>1</sup>rī  
 trā<sup>1</sup>vith panun khyēzi ta<sup>1</sup>mi pata dap<sup>n</sup>nai tim kash  
 na ḥana kareñy tat khyuth d<sup>1</sup>ūt<sup>n</sup>nas shast<sup>1</sup>ro panje  
 dop<sup>n</sup>nas tim chi dyav<sup>1</sup>zāth timan yiye tas<sup>1</sup>li shast<sup>1</sup>rvi  
 panje sā<sup>1</sup>thi.

17. drāu a<sup>1</sup>ti na<sup>1</sup>s<sup>1</sup>iyat yād h<sup>1</sup>et vōth thuth karūn  
 timan salām dyūt<sup>n</sup>nak yi kākad a<sup>1</sup>mis d<sup>1</sup>ūtuk khyen  
 ṭam<sup>1</sup>ru kare a<sup>1</sup>m<sup>1</sup>uk tulān chu bus ṭnān bebind<sup>1</sup>r  
 trā<sup>1</sup>vith panun chu kaḍān ti chu khyavān a<sup>1</sup>mi pata  
 dop<sup>n</sup>has yimau khash<sup>n</sup>ā h<sup>n</sup>ā kar a<sup>1</sup>m<sup>1</sup> kur yi tū<sup>1</sup>ri  
 pā<sup>1</sup>th<sup>1</sup> shast<sup>1</sup>ro pañje chuk a<sup>1</sup>mi sā<sup>1</sup>th<sup>1</sup> divān zilla  
 zilla yimau l<sup>1</sup>ūkhas javāb at kākadas l<sup>1</sup>ūkhas asi  
 ch<sup>1</sup>enā fursath hazrā<sup>1</sup>t<sup>1</sup> sulaimān chu divān nād hal<sup>1</sup>  
 bismilla ka<sup>1</sup>r<sup>1</sup>u yeñyivōl.



had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt aṭh hāu nak yi kākad kākad paḍuk  
karuk a'mis sāt<sup>h</sup>i yeñy<sup>1</sup>vōl vū che yi khātūn dapān  
a'mis khāv<sup>2</sup>ndas panānis yet<sup>1</sup> rōz ka kiṇa du<sup>n</sup>'has  
manz gaṭak bu chas ṭa tā<sup>1</sup>bya a'm<sup>i</sup> dop<sup>2</sup>nas duny<sup>1</sup>has  
manz gaṭau dop<sup>2</sup>nas a'mi khātūnī vuñy yeli nērau  
myēn mōj da<sup>1</sup>p'y khyē ṭa mangum chōny gaṭas  
mangun vat<sup>2</sup>ranuk muslā beye khyē ma<sup>1</sup>n'g<sup>2</sup>zas na  
vuñy yeli yim sakhr<sup>2</sup>ai dopuk a'mi māje mangun  
khyē ṭa dop<sup>2</sup>nas ḍim vat<sup>2</sup>ranuk muslā tath chu nāu  
vuṣ<sup>2</sup>prang drāu a'ti vā<sup>1</sup>ti panun gara gara vā<sup>1</sup>tith  
kaṛun taiyār roṭhuna kur gau h<sup>2</sup>eth pādshahas yi  
lāl shināk.

19. nā'ydan bōz lāl shināk vōt gaṭān chus  
nāyid gar<sup>2</sup> mast kās<sup>2</sup>ni a'ti vuchān chu triyim  
khātūnā drāu a'ti nāyid puth phe<sup>1</sup>rith vōt vazīras  
nish dapān chu a'mis vazīras ha vazīra a'mis lāl  
shinākas che az triyim khātūnā yiman don haṇḍi  
khuṭa khōb-sūrath sa che lāyiki pādshāh akh che  
lāyiki vazīr b<sup>2</sup>ēk che m<sup>2</sup>e lāyak a'mis lāl shinākas  
kar the khyē ṭa dapān chus vazīr az vane bo  
pādshahas suy pādshāh ka<sup>1</sup>ri a'mis khyē ṭa va<sup>1</sup>rr  
dāth su ma<sup>1</sup>ri zanāna tre n<sup>2</sup>emau a's<sup>1</sup> dop vazīran  
pādshahas pādshaham a'mis lāl shinākas che zanāna  
tre tiṭa chena pādshāhī manz pādshaham ta'mis lāl  
shinākas rath ṭa kh<sup>2</sup>e ṭa nukhta su guṭ galun tim<sup>2</sup>  
zanāna tre kar<sup>2</sup> huk dākh<sup>2</sup>li mahala khān pādshahan  
kaṛ fik<sup>2</sup>ra dopun manga has khyēṭa chiz ti chu anān  
sārūy vuñy dapas bo m<sup>2</sup>ēnis mā<sup>1</sup>lisunz khabar gaṭe  
aneñy su cha jan<sup>2</sup> tas kiṇa dōzakas.



18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wubsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithce, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithce, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āy lāl shināk pādshahas karun salām pādshāh chus dapān az tāny yi m'e vunmai ti bōzuth b'e az gabe mē'nis mā'lisunz khabar aneñy su cha janatas manz kinā dōzakas drāy lāl shināk vōt panun garā dapān chu a'ti yiman zanānan tren az chum dapān pādshāh mē'nis mā'lī sunz khabar aneñy bo kya kare ath su che khabar kā'tra va'ri gamut' tas mom'tis yi vubas khātūn yi hoi yi yasa rothunā kā'rī ās karān sạ ās pā'ri ba Khudā a'mi dop'nas kh'e chạ nạ fik'ar gat hạ khar'j beye dapus pādshahas chōn' gatē zūn somb'run mā'dānas manz zūn gabe somb'run bē shumār.

21. somb'rau pādshahan zūn bēshumār a'tī p'reth khut' yi lāl shināk yi mus'han vata'rith a'tī p'reth byōth pāne a'mis dopun pādshahas tạ kya gatiy anun mā'līsund nishānạ yi vothus pādshah dop'nas akh gatiy anun jan' tukh m'eva beye gatiy anun m'e'nis mā'līsandi daskatạ khath dopun yiman diyu yath zinis nār so pā'ri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nạ kuni bōz'na yi lāl shināk lāl shinākan dyuth ath mus'las kas'm dop'nas m'e gabe vātun panun gar' kah lagimnạ dēshun dapān tuv'y a'mī lāl shinākan a'ch mut'rin tạ vōt'muth garā panun a'mi khā tūnī kạr kāmā habjōshī karun m'eva jan' tukh dān taiyār beye likhun khath ath karun a'mis pādshah'sandis mā'līsund daskath beye mohur a'tī manz likhun pādshahas chōn' gatạ m'e nish vātun vazīr h'eth beye nāyid h'eth tithai pā'th' yithạ



20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals<sup>1</sup> she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

<sup>1</sup> The *hâft-jêsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pā<sup>1</sup>th<sup>7</sup> lāl shināk m<sup>7</sup>e nish vōt kakād karun havāla  
 a<sup>1</sup>mis lāl shinākas beye dyūth<sup>u</sup>nas athas khyāth  
 yi dān.

23. atāny gai tōr do yi nār gamut betā path  
 rōd<sup>a</sup>mut sūr yi lāl shināk drāu longū<sup>1</sup>th<sup>1</sup> ka<sup>1</sup>rith  
 sulā voth ath sūras manz divān chu duleñy naz<sup>r</sup>  
 bāzau ka<sup>1</sup>r<sup>1</sup> naz<sup>r</sup> khābārdārau niye khab<sup>r</sup> dop<sup>a</sup>has  
 pādshaham a<sup>1</sup>mi sūrā manza gabān che sus<sup>a</sup> rārai  
 yi ma ā<sup>1</sup>s<sup>1</sup> lāl shināk āmut yim che yimai katha  
 karān nazar chak ōkun āu vōdā lāl shināk athas  
 kh<sup>7</sup>āth h<sup>7</sup>eth dān beyes athas kh<sup>7</sup>āth h<sup>7</sup>eth khath  
 ka<sup>1</sup>rin pādshahas salām dān thāunas bōnt<sup>a</sup> ka<sup>1</sup>ni  
 khath thāunas bōnt<sup>a</sup> ka<sup>1</sup>ni yi khath mut<sup>a</sup>run paḍun  
 ath l<sup>7</sup>ukhmut bo kyā chus jan<sup>a</sup> tas manz chōn<sup>7</sup> gaba  
 vātun yūr<sup>7</sup> vazīr h<sup>7</sup>eth beye nāyid h<sup>7</sup>eth jal<sup>a</sup>d.

24. pādshāh chu karān fik<sup>a</sup>ra m<sup>7</sup>e dapyau yi lāl  
 shināk ga<sup>1</sup>li yi āu mā<sup>1</sup>lisanz m<sup>7</sup>e khabar h<sup>7</sup>eth dapān  
 pādshah a<sup>1</sup>mis lāl shinākas bu kh<sup>7</sup>āthā pā<sup>1</sup>th<sup>7</sup> vāte  
 tat jan<sup>a</sup>tas manz dop<sup>a</sup>nas lāl shinākan yūth z<sup>7</sup>ūn  
 m<sup>7</sup>e kyuth sōmb<sup>a</sup>rāvuth tith<sup>1</sup> tre gatun sōmb<sup>a</sup>rāva<sup>1</sup>n<sup>1</sup>  
 jal<sup>a</sup>d vātak jan<sup>a</sup> tas manz sōmb<sup>a</sup> rau pādshahan z<sup>7</sup>ūn  
 bēshumār a<sup>1</sup>t<sup>1</sup> p<sup>7</sup>eth karanāvun vat<sup>a</sup>run a<sup>1</sup>t<sup>1</sup> p<sup>7</sup>eth  
 khuth pāne beye vazīr beye nāyid d<sup>7</sup>ūthuk zinas  
 nār tō pā<sup>1</sup>r<sup>1</sup>.

25. dapān vustād dud yi pādshah beye vazīr  
 beye nāyid trin<sup>a</sup> vai ga<sup>1</sup>l<sup>1</sup> vōt āth lāl shinākas nish  
 su vazīr yus vazīr pādshah kūr h<sup>7</sup>eth ās salān tā  
 sam<sup>a</sup> kukh ākhun khuth suy vōt a<sup>1</sup>mis lāl shinākasund  
 gara pane vā<sup>1</sup>n<sup>1</sup> ka<sup>1</sup>rikh kathe bāthā vonus a<sup>1</sup>m<sup>1</sup> lāl



with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Akhûn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs a'm<sup>1</sup> nāyidan ta vazīran  
 a'mis ās pēsh on muth dop<sup>2</sup>nas paneñy khātūn ninsa  
 pānas yesa yi lāl māl pa'r<sup>1</sup> ās tas d'ūthun rukhsath  
 yesa yi pata añyēn z'ēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād<sup>2</sup>shāhī kar<sup>2</sup>ni  
 lāl shināk byōth vazīrī kar<sup>2</sup>ni.—aslā malaikum vālai  
 kum salām.



had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.

shinākan yi panun safar yūs a<sup>1</sup>m<sup>1</sup> nāyidan tā vazīran  
 a<sup>1</sup>mis ās pēsh on muth dop<sup>u</sup>nas paneñy khātūn ninsa  
 pānas yesa yi lāl māl pa<sup>1</sup>r<sup>1</sup> ās tas d<sup>1</sup>ūthun rukhsath  
 yesa yi patā a<sup>1</sup>nyēn z<sup>1</sup>ēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād<sup>1</sup>shāhī kar<sup>1</sup>ni  
 lāl shināk byōth vazīrī kar<sup>1</sup>ni.—aslā malaikum vālai  
 kum salām.



had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.





## THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GŌVINDA KAULA

*With interlinear translation into English*

## I

1. **Shēhan-shāh**      **Sultān-i-Mahmūd-i-Gaznavī**  
The-king-of-kings      Sultān-of-Mahmūd-of-Ghazni  
ōs<sup>a</sup>      karān      pāna      mulkan      pōravī.  
was      making      himself      (of-his-)lands      protection.
2. **Phakīr**      **lōgith**      **ōs<sup>a</sup>**      **phērān**      **wāna-wān**  
Faqīr      having-taking-the-      he-was      wandering      from-shop-  
appearance-of      appearance-of      to-shop  
“myāni-ah<sup>a</sup>day āsi      mā      kāh      nōtuwān.”  
“(In-)my-time      may-      I-wonder-      anyone      feeble.”  
there-be      if
3. **Jāyē-akis**      **ōs<sup>i</sup>**      **karān**      **dwā-yi-khōr**  
(In-)place-a-certain      they-were      making      prayer-of-welfare  
ad<sup>a</sup>la-tām<sup>i</sup>-sandi-sōty      āsakh      cēshma      sēr.  
justice-his-by      were-of-them      the-eyes      satisfied.
4. **Jāyē-akis**      **wuchun**      **hānzāh**      **akh**      **alil**  
(In-)place-a-certain      was-seen-by-      a-certain-      one      wretched  
him      fisherman  
muhima-sōtin      **ōs<sup>a</sup>**      **gamot<sup>a</sup>**      **suy**      **zalil**.  
poverty-by      was      gone      he-veryly      brought-low.
5. **Muhima-sōtin**      **ōs<sup>a</sup>**      **trāwān**      **āh**      **ta wōsh**,  
Poverty-by      (he-)was      emitting      sighs      and groans,  
muhima-sōtin      **tas**      **na**      **rūd<sup>a</sup>mot<sup>a</sup>**      **kāh-ti**      **hōsh**.  
poverty-by      to-him      not      remained      any-even      sense.

6. Yōra zālāh ôs<sup>u</sup> lāyān gāṭa sān  
 Whence a-certain-net (he-)was casting skill with  
 tōra zālas ôsus-na kēh khasān.  
 thence to-the-net was-for-him-not anything rising.
7. Dopus shēhan "kar mē sōtin bōj<sup>1</sup>-baṭh  
 It-was-said- by-the- "make me with sharing  
 to-him king,  
 "lāy zālāh, yād-i-Ālāh dilas raṭh."  
 "cast a-single-net, memory-of-God to-the-heart seize."
8. Lōyun zālāh tōra khot<sup>u</sup> tas gāḍa-hath  
 Was-cast- a-single- thence arose for-him fish-a-  
 by-him net hundred  
 pātashēhas bōṇṭh-kun āv suy hēth.  
 the-king before came he-veryly having-  
 taken(-them).
9. Gāḍa-hatas badal dyut<sup>u</sup>nas mōhara-dyār  
 For-the-fish- in-exchange was-given-by- coin-wealth  
 hundred him-to-him  
 lāl nigīn māl mōktay wūṭha-bār.  
 rubies jewels property pearls-veryly camel-loads.
10. Rāth barith pātashēhan dyutus nād  
 Night having-passed by-the-king was-given- a-summons  
 to-him  
 "t<sup>a</sup>y chukh myōn<sup>u</sup> shērīkh nāmurād.<sup>1</sup>  
 "thou-veryly art my sharer without-hope.
11. "Muhim kāsawun<sup>u</sup> hēkmat-i-Parwardigār,  
 "Poverty expeller (is-)the-skill-of-Providence,  
 "tāph shēhul<sup>u</sup> sarda garam now<sup>u</sup> bāhār.  
 "sunshine cold coolness warmth new spring.

<sup>1</sup> Nāmurād is the word given by Hātīm. A version of the poem current in Śrīnagar has bā-murād, with hope. In Kāśmīrī, nā-murād means "without hope or expectation".



12. "Wanayēy, 'zan banda mōnzur zāsanny'  
 " 'kāṣa-hēkmūṣ<sup>a</sup> muhim tagiy kāsunuy.'"  
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-  
 for-thee verily.'"

13. Ath<sup>i</sup>-andar chuy wustādāh wanān zār,  
 This-veryly-in is-veryly a-certain-teacher saying prayer,  
 "jumala ālam banda Ahmad wumēdwār."  
 "(on-Him-from- world the-slave Ahmad (is-) hopeful."  
 whom-is-)the-entire

<sup>a</sup> The meaning of the line is unknown. Hātīm gives it as what he has learnt by tradition. As regard *zāsanny*, informants in Śrīnagar tell me that it is not a Kāshmiri word. Hātīm says that it is an "old" word which is unintelligible to him. The Śrīnagar version is :—

"Wanay, 'yiy zān, banda, mōnzur ṣē āsunuy,'  
 "I-would-say- 'this know, slave, accepted by- it-is-to-be,'  
 to-thee thee  
 which is intelligible.

## II.—TŌTA-SŪNZŪ KATH

## PARROT-OF THE-STORY.

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīrān. Tāt<sup>i</sup>  
 Country one went (i.e. is), the-country-of-Īrān. There

ōs<sup>a</sup> pātashēhāh; tamis<sup>a</sup>y chuh nāv  
 there-was a-certain-king; to-him-veryly is the-name

Bah<sup>a</sup>dūr Khān. Tām<sup>i</sup> ōs<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup> bāg  
 Bahādūr Khān. By-him was made a-garden

zanānan-kyut<sup>a</sup>. Tath ōs<sup>a</sup>-na wath gōrzānas.  
 women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrah.  
 That garden-in went (i.e. became) manifest a-certain-faqr.

Nazar-bāzav kūr<sup>a</sup> nazar. Khabar-dārav  
 By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,  
 was-brought information to-that-king. It-was-said-by-them.

"phakīrah bāv bāgas-manz." Būzun  
 "a-certain-faqr entered the-garden-in." Was-heard-by-him

pātashēhan, hyotun sōty wazīr.  
 by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.  
 They-went that-garden-in, was-seen-by-him there the-faqr.

2. Lachē-nōw<sup>a</sup> chuy har-wati bīnāh.  
 2. He-who-has-a-hundred is-veryly on-every-path seeing.

thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.  
 Hear, loyalty (is) a-rara-avis.



" Hā Phakīrō, yōr kōr bākhō ?

" Ho Faqīr-O, here where didst-thou-enter-O ?

" Katikō chukh ? Kati-pēṭha ākhō ? "

" Of-where art-thou ? Where-from didst-thou-come-O ? "

Phakīr dapān,—

The-faqīr (is) saying,—

" Kor<sup>a</sup> mē sōlāh, Tuhond<sup>a</sup> khēv mē kyāh ? "

" Was- by- a-stroll. Your was- by- what ? "

made me eaten me

Bōz, wōphādōrī ankāh.

Hear, loyalty (is) a-rara-avis.

3. Pātashēhas bōnṭha-kani pōshē-thūr<sup>a</sup>.

To-the-king front-towards (was) a-flower-shrub.

Ath<sup>i</sup>-tal mumot<sup>a</sup> bulbulāh. Yēli

It-veryly-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashēm kor<sup>a</sup>, tēli pēv

by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot<sup>a</sup> bulbul

the-faqīr downwards having-tumbled, the-dead nightingale

gav thod<sup>a</sup> wōthith. Pātashēhas hōwun

became erect having-arisen. To-the-king was-shown-by-him

yih vir<sup>i</sup>d. Gav nīrith; phīrith

this magic-power. He-went having-emerged; having-retained

biyē āv, bulbul mūd<sup>a</sup> biyē, phakīr

again he-came. the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nērun, yim

became again alive. It-was-begun-by-him to-go-forth, they

chis      karān      zāra-pāra.      Dapān  
are-to-him      making      entreaties,      Saying

chis,—  
they-are-to-him,—

"Hā phakīra,      khizmath      karay,  
"Ho      Faqīr-O,      service      will-I-do-to-thee,

"Dōda-harāk<sup>i</sup>      khōs<sup>i</sup>      hō      baray.  
"Milk-cream-of      cups      O      will-I-fill-for-thee.

"Khāsa      pōlāv      macāma      khēkh-na?"  
"Special      pilaws      (and) macāmas      wilt-thou-not-eat?"

Bōz,      wōphādōrī      ankāh.  
Hear,      loyalty      (is) a-rara-avis.

4. Yus      vir<sup>d</sup>      phakīras      ōs<sup>u</sup>,      suy  
What      magic-power      to-the-faqlr      was,      that-verity

bōwun      amis-pātashēhas.      Ām<sup>i</sup>-pātashēhan  
was-confided-by-him      to-that-king.      By-that-king

bōw<sup>a</sup>      wazīras.  
it-was-confided.      to-the-vizier.

Kor<sup>a</sup>      tarbyēth      pātashēhan      wazīras,  
Was-made      instruction      by-the-king      to-the-vizier,

Suti      mah<sup>a</sup>ram      korun      ath-sīras.  
He-also      intimately-      was-made-      for-this-secret,  
acquainted      by-him

Gay      sōlas      shikāras      yēg-jāh.  
They-went      for-excursion      for-hunting      together.

Bōz,      wōphādōrī      ankāh.  
Hear,      loyalty      (is) a-rara-avis.



**Tōta**    **mumot<sup>a</sup>**    **wuchukh**    **dar**    **biyābān,**  
A-parrot    dead    was-seen-by-them    in    the-forest,

“**Hā**    **wazīrō,**    **āsīhē**    **shūbān.**  
“Ho    Vizier-O,    it-would-have-been    beautiful.

“**Zuv**    **amis-manz**    **thāvtan**    **sāthāh.”**  
“(Thy-) soul    this-one-in    place-please-it    for-a-certain-time.”

**Bōz,**    **wōphādōrī**    **ankāh.**  
Hear,    loyalty    (is) a-rara-avis.

**Dop<sup>a</sup>**    **wazīran,**  
It-was-said    by-the-vizier,

“**Pātashēham,**    **yūs<sup>a</sup>-kōl<sup>a</sup>**    **mumot<sup>a</sup>,**  
“King-my,    for-a-long-time    (it-is-) dead,

“**Phakh**    **chus**    **yiwān,**    **khabar**  
“Stink    is-from-it    coming,    news (i.e. who knows?)

**kar**    **chuh**    **gamot<sup>a</sup>.**  
when    it-is    gone (dead).

“**Chusna**    **ṭaharān;**    **wanta-sa**    **kara kyāh.”**  
“I-am-not    waiting (i.e. able to    say-please-sir    I-shall-do    what.”  
stay here);

**Bōz,**    **wōphādōrī**    **ankāh.**  
Hear,    loyalty    (is) a-rara-avis.

5. **Pātashēh**    **karān**    **zāra-pāra**    **wazīras**  
The king    (is) making    entreaties    to-the-vizier

**ami-bāpath.**    “**Bōh**    **wuchahan**    **tōta**    **kyuth<sup>a</sup>**  
this-for.    “I    would-see-it    the-parrot    how

**āsīhē**    **shūbān.”**    **Ām<sup>i</sup>**    **būz<sup>a</sup>nas-na**  
it-would-be    beautiful.”    By-this-one    was-heard-by-him-for-  
him-not

**wazīran**    **kēh.**  
by-the-vizier    anything.

Dapān wustād,—

(Is) saying the-teacher,—

Amis ôs<sup>a</sup> dilas-manz dagāy. Wuñ tāv  
 To-him was the-heart-in disloyalty. Now entered  
 pātashēh amis-tōtas-manz, panun<sup>a</sup> moḍ<sup>a</sup> thunun-  
 the-king this-parrot-in, his-own body was-dashed-  
 trōvith. Tōta wōth<sup>a</sup> thod<sup>a</sup>, chuh  
 down-by-him. The-parrot arose erect, it-is  
 phērān. Wazīran kūr<sup>a</sup> kōm<sup>a</sup>, tāv  
 moving-round. By-the-vizier was-done a-deed, he-entered  
 ath-pātashēha-sandis-maḍis-manz. Yiy ôs<sup>a</sup> amis  
 that-king-of-body-in. This-very was to-him  
 dar dil.  
 in heart.

Pēv pētarun pātashēhas pānas,  
 (That-load-which) fell to-carry-out to-the-king himself,

Bōr<sup>a</sup> lodun wazīras nādānas.  
 (That-) load was-laid-by-him to-the-vizier the-fool.

Ôsus dagāy zāgān dādkhāh.  
 There-was-to-him disloyalty watching a-petitioner.

Bōz, wōphādōrī, ankāh.  
 Hear, loyalty (is) a-rara-avis.

6. Tōta chuh hawā-yi-asmān, wazīr  
 The-parrot is (in) the-air-of-heaven, the-vizier

chuh pātashēha-sandis-maris-manz. Wōth<sup>a</sup> thod<sup>a</sup>.  
 is the-king-of-body-in, He-arose erect,

khoth<sup>a</sup> guris lashkari-manz gav.  
 mounted to-the-horse the-army-in went.



**Dop<sup>3</sup>nakh,** "mūd<sup>2</sup> wazīr, guri-pēṭha  
It-was-said-by-him-to-them, "died the vizier, horse-from

**wasith-pēv."**

having-tumbled-he-fell."

**Khabardārav niyé say khabarāh.**  
By-the-informers was-brought that-very one-piece-of-news.

**Bōz, wōphādōrī ankāh.**  
Hear, loyalty (is) a-rara-avis.

7. **Ām<sup>1</sup>-wazīran yēli kūr<sup>2</sup> kōm<sup>2</sup>, tāv**  
By-that-vizier when was-dōne the-deed, he-entered  
**pādashēha-sandis-maris-manz, tuj<sup>2</sup>n athas-kēth**  
the-king-of-body-in, was-raised-by-him the-hand-in

**shēmshēr, ath-pananis-maris korun rēza.**  
a-sword, to-that-his-own-body was-made-by-him piece(s).

**Ath-lashkari dopun, "nīriv tīrandāz biyē**  
To-that-army it-was-said-by-him, "go-forth archers also

**bandūkbāz. Yus māriwa tōta, tamis**  
gunners. Who will-kill-of-you a-parrot, to-him

**baniv bakh<sup>2</sup>cōyish."** **Ām<sup>1</sup>-tōtan yēli**  
there-will-become a-present." By-that-parrot when

**būz<sup>2</sup>, ta bol<sup>2</sup>. Gav tas phakīras-**  
it-was-heard, then he-fled. He-went that fakīr-

**nishē, yus tath-bāgas-manz ōs<sup>2</sup> tami-dōha.**  
near, who that-garden-in was (on-) that-day.

**Hukum dyutun<sup>2</sup>y tīrandāzan,**  
Order was-given-by-him-veryly to-the-archers,

**"Kan thāv<sup>1</sup>tav myānōn-nāzan."**  
"Ear place-ye-please to-my-blandishments."

<b>Tōta</b>	<b>māranas</b>	<b>dyut<sup>n</sup>nakh</b>	<b>photuwāh.</b>
The-parrot	for-killing	was-given-by-him-to-them	a-certain-decision.

<b>Bōz</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

<b>8. Yus</b>	<b>as<sup>a</sup>l</b>	<b>ōs<sup>u</sup></b>	<b>pātashāh,</b>	<b>suh</b>	<b>chuh</b>
Who	real	was	king,	he	is

<b>tōtas-manz</b>	<b>phakiras-nishin.</b>	<b>Suh</b>	<b>tōta</b>	<b>kāisi</b>
the-parrot-in	the-fakir-near.	That	parrot	by-any-one

<b>mōr<sup>a</sup>-na.</b>	<b>Dōha-aki</b>	<b>drāv</b>	<b>yih</b>	<b>pātashēh</b>
was-killed-not.	On-day-one	issued	this	king

<b>sōlas</b>	<b>shikāras.</b>	<b>Wōt<sup>a</sup></b>	<b>jāyē-akis.</b>	<b>Ati</b>
for-excursion	for-hunting.	He-arrived	at-place-one.	There

<b>wuch<sup>u</sup>n</b>	<b>minē-mūr<sup>ū</sup>.</b>	<b>Amis<sup>y</sup></b>	<b>kūr<sup>ū</sup>kh</b>
was-seen-by-him	a-hind.	To-this-one-verity	was-made-by-them

<b>lār,</b>	<b>Ūn<sup>ū</sup>kh</b>	<b>lashkari-manz.</b>	<b>Dop<sup>n</sup>nakh</b>
pursuit,	She-was-brought-by-them	the-army-in.	It-was-said-by-him-to-them

<b>ām<sup>i</sup>-pātashēhan,</b>	<b>"yēs-kān<sup>i</sup></b>	<b>yih</b>	<b>saliv,</b>
by-this-king,	"whom-from-near	she	may-escape,

<b>tas</b>	<b>dimav</b>	<b>gardan."</b>
to-him	I-will-give	the-neck."

**9. Dapān wustād,—**  
(Is) saying the-teacher,—

<b>Ami-minē-mari</b>	<b>tuj<sup>ū</sup></b>	<b>wōth,</b>	<b>pātashēha-sandi-</b>
By-this-hind	was-raised	a-leap,	the-king-of-

<b>kala-pēth<sup>i</sup></b>	<b>thun<sup>ū</sup>n</b>	<b>wōth,</b>	<b>šuj<sup>ū</sup>.</b>	<b>Lōris</b>
head-over	was-thrown-by-her	a-leap,	she-fled.	They-ran-for-her



pata. Yus suh tōta ôs<sup>a</sup>, yüh ôs<sup>a</sup> phakīras-  
after. Who that parrot was, he was the-fakir-

nishē. Phakīr ôs<sup>a</sup> sōhib-ē-āgāh. Dopun  
near. The-fakir was a-master-intelligent. It-was-said-by-  
him

amis-tōtas, yēs-manz yih pātashēh ôs<sup>a</sup>,  
to-this-parrot, whom-in this king was,

dop<sup>a</sup>nas, "gāh, sa, nēr. Az labakh  
it-was-said-by- "go, sir, go-forth. To-day wilt-thou-take  
him-to-him,

panun<sup>a</sup> mod<sup>a</sup>," Yim chih amis-miñē-marē-pata  
thine-own body." Who are this-hind-after

lārān, nakha rōzān chēkhna.  
running, near remaining she-is-to-them-not.

#### 10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs<sup>a</sup> mumot<sup>a</sup> hāpuh. Pātashāh tāv  
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih  
that-bear-in, He-ran. Which this

pātashāha-sond<sup>a</sup> mor<sup>a</sup> ôs<sup>a</sup> yih trōwun  
king-of body was this was-abandoned  
by-him

atiy.  
there-veryly.

Shod<sup>a</sup> būzun tōtan. Lāryāv.  
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.  
Tree-hole-in he-waited.

<b>Mor<sup>u</sup></b>	<b>lobun.</b>	<b>Kār<sup>t</sup>tōs</b>	<b>marhabāh.</b>
The-body	was-taken-by-him.	Make-please- ye-for-him	a-wish-of-good- luck.

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

11. **Tōta pēv atiy pathar. Yih tāv**  
 The-parrot fall there-veryly down. He entered

**pātashāh pananis maris-manz. Yus yūh wazīr**  
 the-king. his-own body-in. Who this vizier

**ōs<sup>a</sup>, suh chuh hāpatas-manz. Pātashāh as<sup>a</sup>l**  
 was, he is the-bear-in. The-king real

**yus ōs<sup>u</sup>, suh khot<sup>a</sup> guri-pēth. Dopun**  
 who was, he mounted horse-upon. It-was-said-by-him

**yiman lōkan, "mōryūn hāpuṭh." Lōy<sup>a</sup>has**  
 to-these people, "kill-ye-him the-bear." Fired-by-them-  
 at-him

**bandūkh, phuṭ<sup>r</sup>has zang. Onukh**  
 a-gun, was-broken-by-them-  
 for-him the-leg. He-was-brought-  
 by-them

**raṭith pātashāhas-nish. Dop<sup>a</sup>nas pātashāhan,**  
 having-seized the-king-near. It-was-said-by-  
 him-to-him by-the-king,

**"tē kūr<sup>a</sup>tham dagāy. Bōh mārathath-na,**  
 "by-thee was-done-by-  
 thee-to-me disloyalty. I should-kill-thee-  
 not,

**kyāh karahō? Lōkh dapanam, 'hāpuṭh**  
 what should-I-do? People will-say-to-me, 'a-bear

**chus wazīr.<sup>1</sup> Tsē chuy panun<sup>a</sup>**  
 is-to-him vizier.<sup>1</sup> By-thee is-by-thee thine-own



mor <sup>a</sup>	gôl <sup>a</sup> mot <sup>a</sup> .	Wumāh	thāwath.	Ts <sup>a</sup> h
body	destroyed.	Now-not	I-may-keep-thee.	Thou
hāputh	wazīr.	Bōh,	hasa,	mārath."
a-bear	vizier.	I,	sir,	will-kill-thee."

## 12. Dapān wustād,—

(Is) saying the-teacher,—

Onukh	zyun <sup>a</sup> .	Zōlukh	hāputh.
There-was-brought-	firewood.	He-was-burnt-	the-bear.
by-them		by-them	

Hath	wāisi	gav,	kam	yā	gyāday,
A-hundred (years)	in-age,	went,	less	or	more,

Āv	Bah <sup>a</sup> dūr-Khānas	pyāday.
Came	to-Bahādur-Khān	the-messenger (of Death).

Kar,	Wahab-Khāra,	"Alāh,	Alāh."
Make,	Wahb-the-blacksmith-O,	"Allah,	Allāh."

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

III.—SÖDĀGARA-SÜNZ<sup>U</sup> KATH

## MERCHANT-OF STORY

1. Södāgār gav sōdāhas. Gari ōs<sup>u</sup>s  
 A-merchant went for-trade. At-home was-to-him
- zanāna. Say gayē mushtākh phakīras-  
 the-wife. She-veryly went enamoured for-mendicant-  
 (i.e. was)
- akis wārayāhas-kālas. Dōha-aki āv sōdāgār  
 one for-a-long-time On-day-one came the-merchant
- gara panun<sup>u</sup> māl hēth. Pātashēhas  
 house his-own goods having-brought. To-the-king
- gayē khabar "sōdāgar wōt<sup>u</sup>." Pātashāh  
 went news "the-merchant arrived." The-king
- drāv sōlas rāth-kyut<sup>u</sup>, wōt<sup>u</sup>  
 issued-forth for-an-excursion night-by, he-arrived
- sōdāgara-sond<sup>u</sup>. Chuh atiy wōdanē,  
 (at) the-merchant's (house). He-is there-veryly standing,
- pahar chuh gamot<sup>u</sup> rōt<sup>u</sup>-hond<sup>u</sup>, yih sōdāgar-  
 a-watch is gone the-night-of, this merchant's-
- bāy wōsh<sup>u</sup>, wōdi-pēth hēs<sup>u</sup>n bata-trōm<sup>u</sup>.  
 wife arose, crown-of-head-on was-taken- a-cooked-rice-  
 by-her copper-dish.
- Pātashāh chuh wuchān būri-pōthīn.  
 The-king is watching theft-like (i.e. secretly).
- Sōdāgar-bāy drāyē brūh-brūh, pātashāh  
 The-merchant's-wife went-forth in-front-in-front, the-king
- chuh pakān pata-pata. Wōt<sup>u</sup> mōdānas-  
 is walking after-after. They-arrived a-plain-





## 2. Dapān wustād, —

(Is) saying the-teacher, —

Drāyē	sōdāgar-bāy,	wōt <sup>u</sup>	panun <sup>u</sup>
Went-forth	the-merchant's-wife,	she-arrived	her-own
gara,	khūt <sup>u</sup>	hyor <sup>u</sup> .	Pātashāh
house,	she-mounted	above.	The-king
			chuh
			bōna-
kani.	Ami	toṭ <sup>u</sup>	amis-sōdāgaras
in.	By-her	was-cut	for-that-merchant
			kala,
			the-head,
wūsh <sup>u</sup>	hēth	rumāli-kēth.	Chēh
she-descended	having-taken (it)	a-kerchief-in.	She-is
pakān	brūh-brūh,	pātashāh	chuh
walking	in-front-in-front,	the-king	is
			pata-
pata.	Wōt <sup>u</sup>	amis-phakīras-nish.	Tulun
after.	She-arrived	that-mendicant-near.	Was-raised-by-him
thōṭa,	lōyun	amis-sōdāgar-bāyē.	Dop <sup>u</sup> nas,
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-
	by-him	wife.	by-him-to-her,
"t <sup>u</sup> h	sapūz <sup>u</sup> kh-na	amis-pananis-khāwanda-	
"thou	becamest-not (the wife)	this-thine-own-husband-	
sūnz <sup>u</sup> ,	wuñ	sapadakha	myōñ <sup>u</sup> ? "
of,	now	will-thou-become	mine ? "

3. Pātashāh drāv, wōt<sup>u</sup> panun<sup>u</sup> gara.  
The-king went-forth, arrived his-own house.

Trōwun	arām.	Gāsh	phōl <sup>u</sup> ,	wōth <sup>u</sup>
Was-released-	repose (i.e. he	Dawn	burst-forth,	there-
by-him	took repose).			arose
krēkh.	Dapān	chih,	" sōdāgar	wāṭāv
an-outcry.	Saying	they-are,	" the-merchant	arrived



panun<sup>u</sup> gara, suy môr<sup>a</sup> būrav.<sup>u</sup>  
his-own house, he-veryly was-killed by-thieves."

Wōs<sup>u</sup> otuy sōdāgar-bāy, dapān chēh  
Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy  
to-the-king, "the-husband came-to-me, he-veryly

môr<sup>a</sup>ham būrav.<sup>u</sup> Pātashāhas chēh khabar,  
was-killed-by- by-thieves." To-the-king is information,  
them-for-me

"yih sōdāgar kām<sup>i</sup> môr<sup>a</sup>?" Tshārān  
"this merchant by-whom was-killed?" Seeking

chih pay, sōdāgar kām<sup>i</sup> môr<sup>a</sup>,  
they-are a-clue, the-merchant by-whom was-killed,

kaisi chuna khasān zima.  
to-anyone is-not rising responsibility.

#### 4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh yih sōdāgar, zōlukh.  
Was-brought-forth- this merchant, he-was-burnt-  
by-them by-them.

Otuy drāv pātashāh biyě sōriy chuh  
There-veryly went-forth the-king and-also all is

wuchān. Āyě am<sup>i</sup>-sūnz<sup>u</sup> kōlay, yih chēh  
seeing, She-came him-of the-wife, she is

karān gath. Dapān chēh, "bōti  
doing the-suttee-procedure. Saying she-is, "I-also

zāla pān.<sup>u</sup> Āyě, hēs<sup>a</sup>n  
will-burn (my) body." She-came, was-begun-by-her

wōth-thunūn<sup>u</sup> nāras-manz. Pātashāh gōs,  
a-leap-to-be-taken the-fire-in. The-king went-to-her

kür<sup>u</sup>nas      thaph.      Dapān      chus      pātashāh,  
was-made-by-      hand-grasping.      Saying      is-to-her      the-king,  
him-to-her

"yiy,      ta      tih      kyāh ?      Tiy,      ta      yih  
"this-if,      then      that      what ?      That-if,      then      this

kyāh ? "      Dop<sup>u</sup>nas,      "mē      trāv      yēla.  
what ? "      It-was-said-by-      "for-me      let-go      from-restraint.  
her-to-him,

Bōh      zāla      pān."      Dop<sup>u</sup>nas,      "nāgas-akis-  
I      will-burn      (my) body."      It-was-said-      "spring-one-  
by-her-to-him,

pēth      chēy      myōñ<sup>u</sup>      dōda-bēñē.      Say      waniy  
on      is-veryly      my      milk-sister.      She-veryly      will-tell-  
to-thee

amyuk<sup>u</sup>      māñē."      Trōv<sup>u</sup>n      yēla,  
of-this      the-meaning."      She-was-let-go-      from-restraint,  
by-him

zōl<sup>u</sup>      ami      pān      pananis-khāwandas-sōty,  
was-burnt      by-her      (her) body      her-own-husband-with,

gayē      khalās.      Pagāh      drāv      pātashāh,  
she-went      (to) freedom      Tomorrow      went-forth      the-king,  
(from existence).

wōt<sup>u</sup>      ath-nāgas-pēth.      Wuch<sup>u</sup>n      ati  
he-arrived      that-spring-upon.      Was-seen-by-him      there

zanānāh,      amis<sup>u</sup>y      zanānī      chuy      dapān  
a-certain-woman,      to-that-very      woman      is-veryly      saying

pātashāh,      "tiy,      ta      yih      kyāh ?      yiy,  
the-king,      "that-if,      then      this      what ?      this-if,

ta      tih      kyāh ? "      Dop<sup>u</sup>nas      ami      zanānī,  
then      that      what ? "      Was-said-by-      by-that      woman,  
her-to-him



"ōthi-dōh<sup>1</sup>      dapay      bōh      amyuk<sup>a</sup>      jēwāb."  
 "after-eight-days    I-will-tell-    I    of-this    the-answer."  
    to-thee

5. Dapān wustād,—

(Is) saying the-teacher,—

Öth	dōh	gay,	path-kun	pātashēhas
Eight	days	went,	afterwards	to-the-king
pév	yād.	Lādyāv	pātashāh	tath-nāgas-
fell	memory.	Ran	the-king	that-spring-
pēth.	Wuch <sup>u</sup> n	sōh	zanāna,	dop <sup>a</sup> nas,
upon.	Was-seen-by-him	that	woman,	was-said-by- him-to-her,
"wanum	tami-kathi-hond <sup>a</sup>	mānē."	Dop <sup>a</sup> nas,	
"tell-to-me	that-word-of	meaning."	Was-said-by- her-to-him,	
"gabh,	an	shāwul	biyē	noṭ <sup>a</sup> ."
"go,	bring	a-goat	and-also	a-jar."
				Onnun
				Was-brought- by-him
shāwul	ta	noṭ <sup>a</sup> .	Dop <sup>a</sup> nas,	"was
a-goat	and	a-jar.	Was-said-by- her-to-him,	"descend
				this-
nāgas-manz,	noṭ <sup>a</sup>	shun-phirith."	Dop <sup>a</sup> nas	
spring-in,	the-jar	put-having-reversed (it)."	Was-said-by- her-to-him	
biyē,	"anun	shāwul	kana	raṭith,
also,	"bring-it	the-goat	by-the-ear	having-seized,
thāwus	naṭis-pēth	kala."	Dop <sup>a</sup> nas,	"lāyus
place-of-it	the-jar-upon	the-head."	Was-said-by- her-to-him,	"strike- to-it
shēmshēri-hünz <sup>a</sup>	šünd <sup>a</sup> ."			
a-sword-of	stroke."			

## 6. Dapān,—

(Is) saying (the-teacher),—

<b>Löy<sup>a</sup>nas</b>	<b>shēmshēri-hünz<sup>a</sup></b>	<b>tünd<sup>a</sup>.</b>	<b>Ami-</b>
Was-struck-by-	the-sword-of	blow.	At-that-
him-to-it			

<b>sāta</b>	<b>gashān</b>	<b>pātashāh</b>	<b>göb</b>
moment	(is) becoming	the-king	invisible

**hanga-ta-manga.**

unexpectedly.

## 7. Dapān wustād,—

(Is) saying the-teacher,—

<b>Yih</b>	<b>chuh</b>	<b>wātān</b>	<b>bāgas-akis-manz.</b>
He (i.e. the king)	is	arriving	garden-one-in.

<b>Ati</b>	<b>chuh</b>	<b>wuchān</b>	<b>palang</b>	<b>pörith.</b>
There	he-is	seeing	a-bed	prepared.

<b>Ath<sup>i</sup>-pēth</b>	<b>khot<sup>u</sup></b>	<b>pātashāh.</b>	<b>trōwun</b>
It-veryly-upon	mounted	the-king,	was-released-by-him

<b>arām.</b>	<b>Ati</b>	<b>āsa</b>	<b>par<sup>i</sup>yē.</b>	<b>Yimav<sup>u</sup>y</b>
repose.	There	were	fairies.	By-them-veryly

<b>nēv</b>	<b>tulith</b>	<b>pātashāh.</b>	<b>Tsónukh</b>
was-conducted	having-raised	the-king.	He-was-caused-to-
	(him)		enter-by-them

<b>akis-jāyē-manz.</b>	<b>Sapod<sup>u</sup></b>	<b>bēdār.</b>	<b>Wuchān</b>
a-place-in.	He-became	awake.	Seeing

<b>chuh</b>	<b>jēnatacē</b>	<b>jāyē.</b>	<b>Ati</b>	<b>lög<sup>i</sup>māt<sup>i</sup></b>
he-is	heaven-of	place.	There	were-being-
				carried-on

<b>nagma.</b>	<b>Pātashāh</b>	<b>chuh</b>	<b>mushtākh</b>
dances-of-	The-king	is	enamoured
women.			

**ath<sup>i</sup>-tamāshēs-kun.**

this-very-spectacle-towards.



## 8. Dapān,—

(Is) saying (the-teacher),—

<b>Gayē</b> Went	<b>yima</b> these	<b>par<sup>1</sup>yē</b> fairies	<b>pānas.</b> for-themselves (i.e. away on their own business).	<b>Amis</b> To-him
<b>di<sup>u</sup>kh</b> was-given- by-them	<b>kunz.</b> a-key.	<b>Dop<sup>u</sup>has,</b> It-was-said-by- them-to-him,	<b>“yith</b> “to-this	<b>kuṭhis</b> to-room
<b>thāv</b> apply (i.e. open)	<b>kuluph.</b> the-lock.	<b>Wóth,</b> Arise,	<b>ash</b> enter	<b>andar.”</b> within.”
<b>Tsāv</b> He-entered	<b>andar.</b> within.	<b>Ati</b> There	<b>wuchun</b> was-seen-by-him	<b>gur<sup>u</sup></b> a-horse
<b>zīn</b> saddle	<b>karith.</b> having-made.	<b>Koḍun</b> It-was-brought- forth-by-him	<b>nēbar</b> outside	<b>thaph</b> hand- grasping
<b>karith.</b> having-done.	<b>Nēbar</b> Outside	<b>yēli</b> when	<b>koḍun,</b> it-was-brought- forth-by-him,	<b>chuh</b> he-is
<b>wōdānē</b> standing-still	<b>thaph</b> hand-grasping	<b>karith.</b> having-done.	<b>Dop<sup>u</sup>has,</b> It-was-said-by- them-to-him,	
<b>“khas</b> “mount	<b>yimis-guris.”</b> to-this-to-horse.”	<b>Khot<sup>u</sup></b> He-mounted	<b>amis-guris.</b> to-that-to-horse.	
<b>Yih</b> He (i.e. the king)	<b>chuh</b> is	<b>wuchān,</b> seeing,	<b>satav-zamīnav-tāl<sup>i</sup></b> the-seven-worlds-below	
<b>ti</b> both	<b>nawav-asmānav-pēth<sup>i</sup></b> the-nine-heavens-above	<b>ti,</b> also,	<b>yih-kēnthāh</b> what-ever	
<b>Khōdā-Sōban</b> by-God-the-Master	<b>pōda</b> created	<b>kor<sup>u</sup>mot<sup>u</sup></b> (was) made	<b>ti<sup>h</sup></b> that	<b>wuch<sup>u</sup></b> was-seen
<b>pātashēhan.</b> by-the-king.	<b>Tath<sup>i</sup>-sōty</b> That-very-with	<b>gav</b> he-became	<b>mushtākh.</b> entranced.	

<b>Gōs</b>	<b>pōda</b>	<b>Shētān.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"kyāh</b>
Became-to-him	visible	Satan.	It-was-said-by-him (Satan)-to-him,	" what

<b>chukh</b>	<b>wuchān ? "</b>	<b>Dop<sup>n</sup>nas</b>	<b>pātashēhan,</b>
art-thou	seeing ? "	It-was-said-by-him-to-him	by-the-king,

<b>"yih-kēnshāh</b>	<b>Khōdā-Sōban</b>	<b>pōda</b>	<b>kor<sup>n</sup>,</b>
" what-ever	by-God-the-Master	created	was-made,

<b>tih</b>	<b>chus</b>	<b>wuchān."</b>	<b>Dop<sup>n</sup>nas</b>	<b>Shētānan</b>
that	I-am	seeing."	It-was-said-by-him-to-him	by-Satan

<b>phīrith,</b>	<b>"ami-khōta</b>	<b>hāway</b>	<b>bōh.</b>	<b>Yih</b>
in-reply,	" that-than	(more) will-show-to-thee	I.	This

<b>chēy</b>	<b>myōn<sup>u</sup></b>	<b>kunz.</b>	<b>Yith-kuṭhis</b>	<b>thāv</b>
is-veryly	my	key.	To-this-room	apply

<b>kuluph.</b>	<b>Wōth,</b>	<b>aḥh</b>	<b>andar."</b>	<b>Tsāv</b>
the-lock.	Arise,	enter	within."	Entered

<b>pātashāh</b>	<b>andar.</b>	<b>Wuchun</b>	<b>ati</b>	<b>khar</b>
the-king	within.	Was-seen-by-him	there	an-ass

<b>gandith.</b>	<b>Dop<sup>n</sup>nas,</b>	<b>"kaḍun</b>	<b>nēbar,</b>	<b>khas</b>
bound.	It-was-said-by-him (Satan)-to-him,	" bring-it-forth	outside,	mount

<b>amis<sup>u</sup>y.</b>	<b>Yih-kēnshāh</b>	<b>Khōdā-Sōban</b>	<b>pōda</b>
to-that-very-one.	What-ever	by-God-the-Master	created

<b>kor<sup>n</sup>,</b>	<b>tami-pēth<sup>i</sup>-kani</b>	<b>wuchakh</b>	<b>biyē</b>
was-made,	that-in-addition-to	thou-shalt-see	more

<b>kēh."</b>	<b>Khot<sup>u</sup></b>	<b>pātashāh</b>	<b>amis-kharas.</b>
something."	Mounted	the-king	to-that-ass.



## 9. Dapān wustād,—

(Is) saying the-teacher,—

<b>Barābar</b>	<b>wātanôwun</b>	<b>panun<sup>a</sup></b>	<b>gara.</b>
At-once	he-was-caused-to-arrive-	his-own	house.
	by-him (the-ass)		

<b>Khot<sup>a</sup></b>	<b>hyor<sup>a</sup>.</b>	<b>Phīrith</b>	<b>woth<sup>a</sup>.</b>	<b>Wuchun</b>
He-ascended	up.	Returning	he-descended.	Was-seen-
				by-him

<b>ati</b>	<b>na</b>	<b>khar.</b>	<b>Pātashēhas</b>	<b>āv</b>	<b>armān</b>
there	not	the-ass.	To-the-king	came	longing

<b>tami-bāguk<sup>a</sup>.</b>	<b>Wōh</b>	<b>kētha-pōth<sup>i</sup></b>	<b>wāti ?</b>
of-that-garden.	Now	how	will-he-arrive (there) ?

<b>Tot<sup>a</sup>,</b>	<b>dapān,</b>	<b>gav</b>	<b>ath<sup>i</sup>-nāgas-pēth.</b>
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

<b>Dopun</b>	<b>tamis-zanāni,</b>	<b>"mē</b>	<b>wanta</b>
It-was-said-by-him	to-that-to-woman,	"to-me	please-tell

<b>iyi,</b>	<b>ta</b>	<b>tih</b>	<b>kyāh ?</b>	<b>tiy,</b>	<b>ta</b>	<b>yih</b>
this-if,	then	that	what ?	that-if,	then	this

<b>kyāh ?"</b>	<b>Dop<sup>a</sup>nas</b>	<b>ami</b>	<b>zanāni,</b>	<b>"anun</b>
what ?"	It-was-said-by-	by-that	by-woman,	"bring-him
	her-to-him			

<b>panun<sup>a</sup></b>	<b>nēcuyv<sup>a</sup>,</b>	<b>biyē</b>	<b>an</b>	<b>not<sup>a</sup>,</b>	<b>biyē</b>
thine-own	son,	also	bring	a-jar,	also

<b>an</b>	<b>shēmshēr."</b>	<b>Dop<sup>a</sup>nas,</b>	<b>"was</b>	<b>yith-</b>
bring	a-sword."	It-was-said-by-	"descend	this-
		her-to-him,		

<b>nāgas-manz,</b>	<b>wālun</b>	<b>panun<sup>a</sup></b>	<b>nēcuyv<sup>a</sup>,</b>
spring-in,	bring-down-him	thine-own	son,

<b>pāwun</b>	<b>pathar,</b>	<b>thāwus</b>	<b>naṭis-pēth</b>
cause-him-to-fall	down,	place-of-him	the-jar-upon

<b>kala."</b>	<b>Kanas</b>	<b>kür<sup>u</sup>nas</b>	<b>thaph</b>	<b>âm<sup>i</sup></b>
the-head."	To-his-ear	was-done-by- him-to-him	hand- grasping	by-that

<b>pātaṣhēhan,</b>	<b>tuj<sup>u</sup>n</b>	<b>shēmshēr,</b>	<b>lāyi</b>
by-king,	was-raised-by-him	the-sword,	he-will-strike

<b>amis-nēcivis,</b>	<b>kür<sup>u</sup>s</b>	<b>ami-zanānī</b>	<b>thaph</b>
to-that-to-son,	was-made- for-him	by-that-by- woman	hand-grasping

<b>ath-shēmshēri.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>" yiy,</b>	<b>gav</b>
to-that-to-sword.	It-was-said-by- her-to-him,	" this-veryly,	became (i.e. is)

<b>tih ;</b>	<b>tiy,</b>	<b>gav</b>	<b>yih.</b>	<b>Ts<sup>h</sup></b>	<b>gōkh</b>
that ;	that-veryly,	became (i.e. is)	this.	Thou	becamest

<b>mushtākh</b>	<b>bāgas ;</b>	<b>bēnē</b>	<b>myōn<sup>u</sup></b>	<b>gayē</b>
enamoured	for-the-garden ;	the-sister	mine	became

<b>mushtākh</b>	<b>phakīras."</b>
enamoured	for-the-mendicant."



IV.—LĀLA-MALIKUN<sup>U</sup> WON<sup>U</sup>MOT<sup>U</sup> GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

## 1. Dapān-chuh,—

Saying-he-is,—

Dayē,

O-God,

zār

petitions

wān<sup>i</sup>may,are-said-by-me-to-  
Thee,

Khōdāyē,

O-God,

bōztam

please-to-hear-me

tay,

. . .

Samsār

The-world

bōz<sup>i</sup>gār.

(is) a-deceiver.

## 2. Hazrat-i-Ādam

Saint Adam

gōḍa

first

lod<sup>a</sup>namwas-said-by-Him-  
for-me

tay,

. . .

Malakav

By-angels

kor<sup>a</sup>hayhe-was-made-by-  
them-veryly

tayār.

complete.

Phor<sup>a</sup>Was-a-plunderer  
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor<sup>a</sup>nam<sup>1</sup>he-was-expelled-  
by-him-for-me

tay,

. . .

Samsār

The-world

bōz<sup>i</sup>gār.

(is) a-deceiver.

## 3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . .

Phīrith

Having-become-  
hostile

gōs

went-for-him

kuphār.

the-infidels.

<sup>1</sup> Hātim pronounces this word *kur<sup>a</sup>nam*, but Schnagar pandits *kup<sup>a</sup>nam* or *koḍ<sup>a</sup>nam*.





6. Hazrat-i-Yibrāhim      kēh      chuna      kam      tay,  
Saint Abraham      anything      is-not      less      . . .

<b>Putalēn</b>	<b>korun</b>	<b>nakār.</b>
(Of.) idols	was-made-by-him	prohibition.

- |                  |                  |                           |             |       |
|------------------|------------------|---------------------------|-------------|-------|
| Tām <sup>i</sup> | kor <sup>n</sup> | dīn-i-Mahmad              | mahkam      | tay,  |
| By-him           | was-made         | the-faith-of-<br>Muhammad | established | . . . |

**Samsār**                      **böz<sup>1</sup>gār.**  
The-world                      (is) a-deceiver.

- |    |             |              |      |                               |         |
|----|-------------|--------------|------|-------------------------------|---------|
| 7. | Marith      | kabari       | yēli | wālanam                       | tay,    |
|    | Having-died | in-the-grave | when | they-will-cause-me-to-descend | . . . . |

Panin	böy <sup>1</sup>	kyāh	yār.
My-own	brethren	or	friends.

- |             |                     |             |                          |             |
|-------------|---------------------|-------------|--------------------------|-------------|
| <b>Tati</b> | <b>Lāla-Malikas</b> | <b>kyāh</b> | <b>hāwanam</b>           | <b>tay,</b> |
| There       | to-Lāl-Mallik       | what        | will-they-show-<br>to-me | . . .       |

**Samsār**            **böz'gār.**  
The-world        (is) a-deceiver.

V.—SÓNARA-SÜNZ<sup>u</sup> KATH

## THE-GOLDSMITH-OF STORY

## 1. Dapān wustād,—

(Is) saying the teacher,—

Shēharā	akh	chuh-ô <sup>s</sup> mot <sup>u</sup> .	Tāt <sup>i</sup>	chuh
A-city	one	has-been.	There	is
sōnar.	Suy	ô <sup>s</sup>	bāṭas	bahan-hatan-hond <sup>u</sup>
goldsmith.	He-veryly	was	(of-) pupil	twelve-hundred-of
zyuth <sup>u</sup> .	Yuhuy	ô <sup>s</sup> -gadān		wasth
the-superior.	He	was-making		articles
pādashēha-sanzē-kōrē-kit <sup>i</sup> .		Tot <sup>u</sup>	ô <sup>s</sup> -gathān	
the-king's-daughter-for.		There	was-going	
sōnara-sünz <sup>u</sup>	zanāna	hēth.	Aki-dōha	
the-goldsmith-of	wife	carrying (them).	On-one-day	
dopus	ami-pādashāh-kōri,	"sōzun <sup>u</sup>	gathī	
it-was-said-	by-that-king's-daughter.	"is-to-be-	it-is-proper	
to-her		sent		
panun <sup>u</sup>	khāwand."	Dōha-aki	drāv	
thine-own	husband."	On-day-one	went-forth	
sōnar,	sōna-sünz <sup>u</sup>	wōj <sup>u</sup>	hēth,	
the-goldsmith,	gold-of	ring	having-taken,	
pādashāha-sanzē-kōrē-kit <sup>u</sup> .		Ami	pasand	
king's-daughter-for.		By-her	approval	
kūr <sup>u</sup> sna.	Dop <sup>u</sup> nas,	"yith	chēy	
was-made-for-	It-was-said-by-	"to-this	is-veryly	
it-not.	her-to-him,			
waḍ."	Āv	pot <sup>u</sup>	phīrith.	Wōt <sup>u</sup>
crookedness."	He-came	(home) back	returning.	He-arrived



panun<sup>a</sup>      gara.      Pēv      bēmār.  
his-own      house.      He-fell      sick.

2. Amis      ôsus      pātashāha-sanzē-kōrē-hond<sup>a</sup>  
To-him      was-to-him      the-king's-daughter-of

ash<sup>h</sup>kh      gōmot<sup>a</sup>.      Pātashāh-kōrē      ôs<sup>a</sup>-gōmot<sup>a</sup>  
love      become.      To-the-king's-daughter      was-become

amis-sōnara-sond<sup>a</sup>      ash<sup>h</sup>kh.      Dōda-mājē-kun  
this-goldsmith-of      love.      The-foster-mother-to

wanān      pātashāh-kūr<sup>h</sup>,—  
(is) saying      the-king's-daughter,—

“Zargar-nēcyuvāh      pūr<sup>a</sup>-khumār.  
“A-goldsmith-son      (is) full-of-languishment.

“Dishith      log<sup>a</sup>m<sup>a</sup>y,      dōda-māji,      mot<sup>a</sup>  
“Having-      is-attached-      O-foster-mother,      mad  
seen-him      to-me-veryly,

hay      amār.”  
O!      desire.”

Dōda-mōj<sup>a</sup>      chēs-wanān      phīrith,—  
The-foster-mother      is-to-her-saying      answering,—

“May      kar,      kūr<sup>h</sup>yēy,      shur<sup>h</sup>-bāshē.  
“Do-not      make,      O-daughter,      child-talk.

“Lagakh      ash<sup>h</sup>kanē      wālawāshi.  
“Thou-wilt-      love-of      (in-) the-net.  
be-caught

“Ōra-kani      ditay,      kūr<sup>h</sup>,      kana-dōli.  
“In-that-      give-veryly,      daughter,      ear-closing.  
direction

“Ōra      mā      lagaham      wōbāli.”  
“{So that}      not      mayst-thou-find-      in-blameworthiness.”  
from-there      thyself-not

3. Sōnar chuh bēmār. Amis chuh  
The-goldsmith is sick. To-him is

ash<sup>a</sup>kun<sup>a</sup> tab. Amis-sōnara-sünz<sup>a</sup>-kōlay chēh  
love-of fever. Thai-goldsmith's-wife is

gāt<sup>a</sup>j<sup>a</sup>. Amis tog<sup>a</sup> bōzun am<sup>l</sup>-sond<sup>a</sup>  
clever. To-her it-was-possible to-understand him-of

dōd<sup>a</sup>. Dapān chēs, “t<sup>a</sup>h hēch lāyān<sup>l</sup>  
the-pain. Saying she-is-to- “thou learn to-be-thrown  
him,

rīnz<sup>l</sup>, biyē gar sōna-sānd<sup>l</sup> rīnz<sup>l</sup> z<sup>a</sup>h.”  
balls, also make gold-of balls two.”

4. Dapān wustād,—

(Is) saying the-teacher,—

Gār<sup>l</sup> am<sup>l</sup> sōna-sānd<sup>l</sup> rīnz<sup>l</sup> z<sup>a</sup>h.  
Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnz<sup>l</sup>. Lāyān-  
He-went-forth the-hand-in taking balls. Throwing-he-

chuh apör<sup>l</sup> ta yipör<sup>l</sup> kañiv<sup>l</sup>  
is in-that-direction and in-this-direction stone-of

ta shēstrāv<sup>l</sup>. Wōt<sup>a</sup> ot<sup>a</sup> pātashāha-sanzē-  
and iron-of (balls). He-arrived there the-king's-

dārē-tal. Löyin ati sōna-sānd<sup>l</sup> rīnz<sup>l</sup>  
window-under. Were-thrown- from-there gold-of balls  
by-him

z<sup>a</sup>h pātashāha-sanzi-kōri-halamas-manz. Ami  
two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phirith thūd<sup>a</sup>-kani ōna,  
was-shown- there-from turning- backwards (a) mirror,  
to-him herself



<b>biyě</b>	<b>trôwun</b>	<b>dāri-kān<sup>1</sup></b>	<b>āb,</b>	<b>biyě</b>
again	was-cast-by-her	the-window-through	water,	again

<b>trôwun</b>	<b>pōshě-gōnd<sup>a</sup>,</b>	<b>biyě</b>	<b>trôwun</b>
was-cast-by-her	(a) flower-lunch,	again	was-cast-by-her

<b>kīh,</b>	<b>biyě</b>	<b>tuj<sup>a</sup>n</b>	<b>shēstrūv<sup>a</sup></b>	<b>salay,</b>
hair,	again	was-lifted-up-by-her	a-made-of-iron	spike,

<b>dyutun</b>	<b>ath-dārě-handis-dāsas</b>	<b>khash.</b>	<b>Ām<sup>1</sup></b>
was-given-by-her	to-that-window's-sill	a-cut.	By-that

<b>sōnar<sup>1</sup></b>	<b>wuch<sup>i</sup>,</b>	<b>āv</b>	<b>phīrith,</b>
goldsmith	they-were-seen,	he-came	(home) returning,

<b>wôt<sup>a</sup></b>	<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Dop<sup>a</sup>nas</b>	<b>panañě-zanāni.</b>
he-arrived	his-own	house.	It-was-told-by-him-to-her	to-his-own-wife.

<b>Dop<sup>a</sup>nas,</b>	<b>"kě-hō</b>	<b>koruth?"</b>	<b>Ām<sup>1</sup></b>
It-was-said-by-her-to-him,	"what-Sir	was-done-by-thee?"	By-him

<b>won<sup>a</sup>nas</b>	<b>phīrith,</b>	<b>"rīnz<sup>1</sup></b>	<b>hay</b>	<b>lōy<sup>1</sup>mas.</b>
it-was-said-by-him-to-her	answering,	"the-balls	O	were-thrown-by-me-to-her.

<b>Tim</b>	<b>hay</b>	<b>gös</b>	<b>halamas-manz.</b>	<b>Tōra</b>	<b>hay</b>
They	O	went-for-her	the-lap-cloth-into.	Therefrom	O

<b>hōw<sup>a</sup>nam</b>	<b>phīrith</b>	<b>thūd<sup>a</sup>-kani</b>	<b>ōna,</b>	<b>biyě</b>
was-shown-by-her-to-me	turning-herself	backwards	(a) mirror,	again

<b>hay</b>	<b>trôw<sup>a</sup>nam</b>	<b>dāri-kān<sup>1</sup></b>	<b>āb,</b>	<b>biyě</b>
O	was-cast-by-her-to-me	the-window-through	water,	again

<sup>1</sup> Sōnar is here the case of the agent; the more usual form would be sōnarā.

<b>trôw<sup>a</sup>nam</b>	<b>pôshê-gönd<sup>a</sup>,</b>	<b>biyê</b>	<b>trôw<sup>a</sup>nam</b>
was-cast-by-her-	(a) flower-bunch,	again	was-cast-by-her-
to-me			to-me

<b>kîh,</b>	<b>biyê</b>	<b>dyutun</b>	<b>shêstravi-salayi-söty</b>
hair,	again	was-given-by-her	a-made-of-iron-spike-with

<b>dâsas</b>	<b>khash."</b>	<b>Dop<sup>a</sup>nas</b>	<b>ami</b>	<b>phîrith,</b>
to-be-(window)	a-cut."	It-was-said-by-	by-her	answering,
sill		her-to-him		

<b>"thür<sup>a</sup>-kani</b>	<b>hav</b>	<b>hōw<sup>a</sup>nay</b>	<b>ōna,</b>	<b>kus-tān</b>
"backwards	O	was-shown-by-	(a) mirror,	somebody
		her-to-thee		

<b>ōs<sup>a</sup>mot<sup>a</sup>-chus</b>	<b>wōpar;</b>	<b>āb</b>	<b>hav</b>	<b>trôw<sup>a</sup>nay,</b>
was-(there)-for-her	other;	water	O	was-cast-by-her-
				to-thee

<b>āb-dawa-kan</b>	<b>gathi</b>	<b>aṭun<sup>a</sup>;</b>	<b>pôshê-gönd<sup>a</sup></b>
water-drain-by-	it-is-proper	to-enter;	flower-bunch
means-of			

<b>trôw<sup>a</sup>nay,</b>	<b>bāgas-manz</b>	<b>gathi</b>	<b>aṭun;</b>
was-cast-by-her-to-thee,	the-garden-in	it-is-proper	to-enter;

<b>salayi-söty</b>	<b>hōw<sup>a</sup>nay,</b>	<b>anun<sup>a</sup></b>	<b>gathi</b>
spike-by	it-was-shown-by-her-	to-be-brought	is-proper
	to-thee,		

<b>phaharawāv,</b>	<b>tath</b>	<b>chiy</b>	<b>pōlādāv<sup>1</sup></b>	<b>nēza,</b>
(a) file;	to-it	are-veryly	made-of-steel	railings,

<b>tim</b>	<b>gathan</b>	<b>ṣaṭān<sup>1</sup>;</b>	<b>kîh</b>	<b>trôw<sup>a</sup>nay,</b>
they	are-proper	to-be-cut;	hair	was-cast-by-her-
				to-thee,

<b>"chēs</b>	<b>wālān</b>	<b>kangañ."</b>
"I-am	causing-to-descend	a-comb."

5. **Dapān wustād,—**

(Is) saying the-teacher,—



<b>Drāv</b>	<b>yih</b>	<b>sōnar</b>	<b>shāman-bōg<sup>i</sup>,</b>	<b>bāv</b>	
Went-off	this	goldsmith	at-evening-about,	he-entered	
<b>ath-bāgas-manz.</b>		<b>Wuchun</b>	<b>ati</b>	<b>palang,</b>	
that-garden-in.		Was-seen-by-him	there	a-bed,	
<b>khot<sup>a</sup></b>	<b>ath<sup>i</sup>-palangas-pēth.</b>		<b>Shikasta-sōty</b>		
he-mounted	that-very-bed-upon.		His-weakness-owing-to		
<b>pēyēs</b>	<b>nēnd<sup>a</sup>r.</b>	<b>Āyēs</b>	<b>yih</b>	<b>pātashāh-kūḍ<sup>a</sup>.</b>	
there-fell-to-him	sleep.	She-came-to-him	this	king's-daughter.	
<b>"Shānda</b>	<b>chēs-karān</b>	<b>khōr,</b>	<b>khōra</b>		
"From-the-pillow	she-is-for-him-making	the-feet,	from-the-foot		
<b>chēs-karān</b>	<b>shānd."</b>	<b>Yih</b>	<b>kēh</b>	<b>hushyār</b>	
she-is-for-him-making	the-pillow."	He	at-all	awake	
<b>gōs-na.</b>	<b>Yutān</b>	<b>gāsh</b>	<b>log<sup>a</sup></b>	<b>phōlani.</b>	
became-for-her-not.	In-the-meantime	dawn	began	to-flower.	
<b>Pātashāh-kūr<sup>a</sup></b>	<b>tūj<sup>a</sup></b>	<b>panun<sup>a</sup></b>	<b>gara,</b>	<b>path-kun</b>	
The-king's-daughter	fled	her-own	house,	afterwards	
<b>gav</b>	<b>hushyār</b>	<b>sōnar.</b>	<b>Yiwān-chuh</b>	<b>yiti</b>	
became	awake	the-goldsmith.	Coming-he-is	from-here	
<b>panun<sup>a</sup></b>	<b>gara.</b>	<b>Wanān-chēs</b>	<b>panūn<sup>a</sup></b>	<b>kōlay,</b>	
his-own	house.	Saying-she-is-to-him	his-own	wife,	
<b>"kē-hō</b>	<b>koruth?"</b>	<b>Yih</b>	<b>chus-dapān</b>	<b>phīrith,</b>	
"what-Sir	was-done-by-thee?"	He	is-to-her-saying	answering.	
<b>"sa</b>	<b>nay</b>	<b>kēh</b>	<b>āyēm."</b>	<b>Dop<sup>a</sup>nas</b>	<b>ami-</b>
"she	not-even	at-all	came-to-me."	Was-said-by-her-to-him	by-that-
<b>zanāni,</b>	<b>"talau</b>	<b>yūr<sup>i</sup>-hond<sup>a</sup></b>	<b>wōla."</b>	<b>Gav.</b>	
woman.	"O	hither	come."	He-went.	





<b>dimay</b> I-will-give-to-thee	<b>dawāhan."</b> a-little-medicine."	<b>Ami</b> By-her	<b>dyut<sup>u</sup>nas</b> was-given-by-her-to-him
<b>marba-wāgan</b> of-red-pepper	<b>rāshi-hanā,</b> a-very-little,	<b>biyé</b> also	<b>nuna</b> of-salt
<b>hanā.</b> little.	<b>Dop<sup>a</sup>nas,</b> It-was-said-by-her-to-him,	<b>" biyé</b> " again	<b>yēli</b> when
<b>pēth</b> on	<b>khaskh,</b> thou-wilt-mount,	<b>tēli</b> then	<b>yiyyi,</b> will-come-to-thee,
<b>Yih</b> This	<b>dawāh</b> medicine	<b>rāshi-han</b> a-little-amount	<b>gānd<sup>i</sup>zēs,</b> (thou) must-bind-it,
<b>yiyyi</b> will-come-to-thee	<b>nēnd<sup>r</sup></b> sleep	<b>shēh<sup>a</sup>jū."</b> cool."	<b>Drāv</b> Went-forth
<b>sōnar,</b> the-goldsmith,	<b>dawāh</b> the-medicine	<b>rāshi-han</b> a-little-amount	<b>hēs<sup>n</sup></b> was-taken-by-him
<b>sōty,</b> with,	<b>wōt<sup>u</sup></b> he-arrived	<b>ath-bāgas-manz,</b> that-garden-in,	<b>khot<sup>u</sup></b> he-mounted
<b>palangas-pēth,</b> bed-on,	<b>chuh</b> he-is	<b>prārān</b> waiting	<b>tēr</b> long-time
<b>yih</b> she	<b>kuni</b> at-all	<b>yiwān-chēs-na.</b> coming-is-to-him-not.	<b>Hēs<sup>u</sup>nas</b> There-began-for-him
<b>yiū<sup>u</sup></b> to-come	<b>nēnd<sup>r</sup>,</b> sleep,	<b>athas</b> to-the-hand	<b>chus</b> is-for-him
<b>chuh</b> he-is	<b>karith</b> having-made	<b>thaph.</b> holding.	<b>dōd<sup>u</sup>,</b> pain,
<b>āyē-na,</b> she-came-not,	<b>yith</b> (if) to-this	<b>shunahō</b> I-had-applied	<b>bōh</b> I
			<b>dōdis</b> to-the-pain

dawāh,	shēh <sup>a</sup> jā	karahō	nēnd <sup>a</sup> r."	Yuthuy
the-medicine,	(then) cool	I-should-	sleep."	As-veryly
		have-made		

ath-dōdis	shunun	dawāh,	tyuthuy
to-that-pain	was-applied-by-him	the-medicine,	so-veryly

pyōs	wōlinjē	vih,	chuh	lalawān
there-fell-to-him	to-the-heart	poison,	he-is	caressing (it)

thod <sup>a</sup>	wōthith.
upright	having-arisen.

7. Dapān wustād,—  
(Is) saying the-teacher,—

Āyē	yih	pātashāha-sūnz <sup>a</sup>	kūr <sup>a</sup> .	Amis
Came	this	king's	daughter.	To-him

moth <sup>a</sup>	sōruy	dōd <sup>a</sup> .	Korun	amis-sōty
was-forgotten	all	pain.	Was-done-by-him	her-with

yih	karun <sup>a</sup>	goth <sup>a</sup> .	Pēyēkh	nēnd <sup>a</sup> r.
what	to-be-done	was-proper.	There-fell-to-them	sleep.

Yut <sup>a</sup> .tān	gāsh	log <sup>a</sup>	phōlani.	Kuṭ <sup>a</sup> wāl
Here-up-to (by- this-time)	dawn	began	to-flower.	The-chief-of- police

chuh	wasān	apōr <sup>i</sup> -kiñ	āgayi.	Wuchun
is	coming- down	on-that-side- from	for-inspection.	Was-seen- by-him

ati	pātashāha-sūnz <sup>a</sup>	kūr <sup>a</sup>	biyē	sōnar.
there	the-king's	daughter	and	the-goldsmith.

Raṭ <sup>i</sup>	ām <sup>i</sup> -kuṭ <sup>a</sup> wālan,	nīn	raṭith,
They-were- arrested	by-that-chief- of-police,	they-were-taken- by-him	having- arrested,

kārin	hawāla	ṣrālēn,	kārikh
they-were-made- by-him	in-custody	to-the-constables	they-were-made- by-them



<b>köd.</b>	<b>Ati</b>	<b>ôś<sup>u</sup></b>	<b>pakān</b>	<b>wati</b>
imprisoned,	There	there-was	going	on-the-road

<b>akhāh.</b>	<b>Amis<sup>u</sup>y</b>	<b>dopukh</b>	<b>yimav-kōdyau-</b>
a-certain-one.	To-him-veryly	it-was-said-	by-these-prisoners-
		by-them	

<b>dōyav,</b>	<b>"ṣ<sup>u</sup>h,</b>	<b>hasa,</b>	<b>dizi</b>	<b>krēkh</b>
two,	"thou,	Sir,	must-give	an-outcry

<b>sōnar-āṭa-pēṭha.</b>	<b>Dāp<sup>i</sup>zēkh,</b>	<b>'pātashēhas</b>
the-goldsmiths'-market-	Thou-must-say-	'for-the-king (the-
from.	to-them,	king's)

<b>khar</b>	<b>pēv</b>	<b>kōng-wāri.</b>	<b>Khabar</b>	<b>chyā</b>
ass	fell	in-the-saffron-field.	News	is-there? (there-
				is-not)

<b>loṭ<sup>u</sup></b>	<b>ṭaṭanasa</b>	<b>kina</b>	<b>hoṭ<sup>u</sup></b>	<b>ṭaṭanas.</b>
tail	will-they-cut-	or	throat	they-will-cut-for-
	for-him?			him.

<b>Pātashēhas</b>	<b>khar</b>	<b>pēv</b>	<b>kōng-wārē.</b>
The-king's	ass	fell	in-the-saffron-field.

<b>Pakān</b>	<b>dil</b>	<b>gōm</b>	<b>tāt<sup>i</sup></b>	<b>tārē.</b>
Going	the-heart	became-to-me	there	confused.

<b>Vir</b>	<b>hēth</b>	<b>wātun<sup>u</sup></b>	<b>goṭh<sup>u</sup></b>	<b>sōli-gārē.</b>
Fine-	having-	to-arrive	was-proper	at-dawn-
money	taken			time.

<b>Nata</b>	<b>tas</b>	<b>pātashāh</b>	<b>tati</b>	<b>mārē.' "</b>
Other-	him	the-king	there	will-kill.' "
wise				

<b>Būz<sup>u</sup></b>	<b>ami-sōnara-sanzi-zanāni.</b>	<b>Drāyē</b>
Was-heard	by-that-goldsmith's-wife.	She-went-forth

<b>bāzar,</b>	<b>hētan</b>	<b>ṭōcē,</b>	<b>lazan</b>	<b>kranjē,</b>
(to) the-market,	were-bought-	loaves,	were-placed	to-a-basket,
	by-her		by-her	

**drāyē**                      **hēth.**  
she-went-forth      having-taken (them).

" **Shēn-kōd-khānan**      **šōcē**                      **bög<sup>a</sup>rēmay.**  
"For-six-prisons      loaves      were-divided-by-me-O.

**Satimis**              **ašayō,**              **bār-Khōdāyō**              **hāy."**  
To-the              I-will-enter-O,              Great-God-O              alas."  
seventh

8. **Dapān wustād,—**  
(Is) saying the-teacher,—

**Bög<sup>a</sup>rēn**      **yima-šōcē.**      **Dop<sup>a</sup>nakh,**      **"khāwand**  
Were-divided-      these-loaves.      It-was-said-by-      "husband  
by-her

**chum**      **bēmār.**      **Ath<sup>i</sup>**      **kyāh**              **dop<sup>a</sup>ham**  
is-to-me      sick.      Therefore      verily      It-was-said-by-them-  
to-me

**pirav**      **phakīrav,**      **'šōcē**      **gašhan**              **bög<sup>a</sup>rañē**  
by-saints      (and) by-faqls,      'loaves      are-proper      to-be-divided

**satan-kōd-khānan.'**      **Yih-kēntāhāh**      **dapun**      **chuwa,**  
to-seven-prisons.'      Whatever      to-be-said      is-by-you,

**tih**      **dāp<sup>i</sup>zēm**              **yōra**              **atawunuy.**              **Ōra**  
that      you-must-say-      from-here      even-as-I-enter.      From-there  
to-me

**nērawun<sup>a</sup>**      **kēh**              **dāp<sup>i</sup>zēm-na,**              **mē**              **gaṭhi**  
as-I-go-forth      anything      you-must-say-to-      to-me      will-occur  
me-not,

**shēkh."**      **Dop<sup>a</sup>nakh**              **biyē,**              **"mā**              **chuh**  
anxiety."      It-was-said-by-her-      also,      "I-wonder-if      there-is  
to-them

**kāh**      **kōd<sup>i</sup>**              **yiti?"**              **Dop<sup>a</sup>has**              **yimav,**  
any      prisoner      here?"      It-was-said-by-them-      by-them,  
to-her



" patimí-pahara      án<sup>i</sup>mát<sup>i</sup>      kuṭ<sup>a</sup>wālan      z<sup>a</sup>h  
 "at-the-last-watch      (were) brought      by-the-chief-of      two  
 (of the night)      police

köd<sup>i</sup>.      Tim      chíh      path-kun."      Wöb<sup>a</sup>  
 prisoners.      They      are      at-the-back."      She-arrived

yiman-nish.      Dopun      amis-pananis-khāwandas,  
 these-near.      It-was-said-by-her      to-that-her-own-to-husband,

" wuñ      kētha-pōth<sup>i</sup>      mōkali      yiti      pātashāh-  
 "now      how      will-escape      from-here      the-king's-

kūr<sup>a</sup> ?      Tagiyē      mōkalāwūñ<sup>a</sup>      yih      pātashāh-  
 daughter ?      Is-she-possible-      to-be-released      this      king's-  
    for-her

kūr<sup>a</sup> ? "      Dop<sup>a</sup>nas      am<sup>i</sup>      phīrith,      " tih  
 daughter ? "      It-was-said-to-      by-him      answering,      " that  
    her-by-him

yēli      tagihēm,      ada      kyāzi      lagahō  
 when (if)      it-had-been-known-      then      why      should-I-have-  
    how-for-me,      remained (in)

köd ? "

imprisonment ? "

## 9. Dapān wustād,—

(Is) saying the-teacher,—

Koḍun      nāla      panun<sup>a</sup>      pōshākh,      ṭhunun  
 Was-taken-off-      from-the-      her-own      garment,      it-was-put-  
    neck      was-taken-off-  
    by-her      on-by-her

pātashāh-kōrē ;      pātashāh-kōrē-hond<sup>a</sup>      koḍun,  
 to-the-king's-daughter ;      the-king's-daughter-of      was-taken-off-  
    by-her,

ṭhunun      pānas.      Kründ<sup>a</sup>      dib<sup>a</sup>nas  
 was-put-on-by-her      to-herself.      The-basket      was-given-by-her-  
    to-her





Ati wuch<sup>a</sup> palang, khāt<sup>i</sup> ath-pēth,  
 There was-seen a-bed, (we) mounted it-upon,  
 kor<sup>a</sup> arām, ōra āv cyōn<sup>a</sup> kuṭ<sup>a</sup>wāl.  
 was-made repose, from-there came thy chief-of-police.  
 Amiy kyāh niy raṭith kárin  
 By-him- of-a-truth were-taken having-arrested (we) were-made-  
 verily by-him

köd." Wōth<sup>a</sup> kuṭ<sup>a</sup>wāl, dopun  
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him  
 pātashēhas, "pātashēham, cyōn<sup>a</sup> kūr<sup>a</sup>  
 to-the-king, "my-king, thy daughter

karinam kasam Vig<sup>i</sup>nāh nāga-pēṭha.  
 let-her-make-for-me oath the-Vig<sup>i</sup>nāh Nāg-from-on.

Dapān, 'yus ati apoz<sup>a</sup> kasam karihē,  
 (People are) saying, 'he-who there untrue oath might-have-made,  
 suh wōthihē-na tát<sup>i</sup> thod<sup>a</sup>, suh ôs<sup>a</sup>  
 he would-have-arisen-not there upright, he was

tatiy marān.' " Dop<sup>a</sup> ami-sōnara-sanzi-  
 there-veryly dying.' " It-was-said by-that-goldsmith's-  
 zanāni amis-sōnaras, "tagiyē yih pātashāh-  
 wife to-that-goldsmith, "is-she-possible- this king's-  
 for-thee

kūr<sup>a</sup> bacāwūn<sup>a</sup>?" Dop<sup>a</sup>nas, "hāvtam  
 daughter to-be-caused-to-escape?" It-was-said-by- "show-please-  
 him-to-her, to-me

wath." Dop<sup>a</sup>nas, "akh, trāv sōrui  
 a-way." It-was-said-by-her-to-him, " (for) one (thing), put-off all

pōshākh, khōran bhun khrāv, biyē  
 (thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusōn<sup>a</sup>. Yēli ot<sup>a</sup>  
 rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrē, cyōn<sup>a</sup>  
 they-shall-cause-to-arrive this-king's-daughter, for-thee

**gathi** **gathun<sup>a</sup>,** **amis-pātashāh-kōrē** **kartūn<sup>a</sup>**  
 it-is-proper to-go, to-this-king's-daughter to-be-made

**gathi** **thaph** **dāmānas,** **dapun<sup>a</sup>** **gathēs,**  
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

**'mē** **dita** **gōḍa** **khōrāth.'** **Sa** **kyāh**  
 'to-me give-please first alms.' She of-course

**hāvi** **ada** **kasam,** **cyōnuy** **mōkh**  
 will-show then the-oath, thine-only face

**ratith** **dapi,** **'hā** **hāz<sup>i</sup>** **Vig<sup>i</sup>nāh-nāga,**  
 having-seized she-will-say, 'O holy O-Vig<sup>i</sup>nāh-Nāg,

**nēmī-matis** **siwāh** **kyāh** **kūr<sup>a</sup>m-na** **kōsi**  
 to-this-mad-one except certainly was-made-to- by-anyone  
 me-not

**dāmānas** **thaph."**  
 to-the-skirt seizing."

**Vig<sup>i</sup>nāh** **nāgas** **wūsh<sup>a</sup>y** **srānas.**  
 To-the-Vig<sup>i</sup>nāh Nāg she-descended-verity for-bathing.

**" Kuwa zāna maṭi māh lod<sup>a</sup>nam rāh ?**  
 "How do-I- on-the- I-wonder- was-loaded- the-fault?  
 know, shoulder how for-me

**Māt<sup>i</sup>** **thaph** **lōy<sup>a</sup>nam** **ḍōli-dāmānas."**  
 By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-  
 of-(my) garment."

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh ?**  
 To-the-chief-of-police- happened what?  
 the-pimp

**Sōriy** **yār** **gay** **pānas** **pānas.**  
 All friends went voluntarily voluntarily.

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh ?**  
 To-the-chief-of-police-the-pimp happened what?

**10. Pātashāh-kūr<sup>a</sup>** **gayē** **gara,** **kuṭ<sup>a</sup>wāl**  
 The-king's-daughter went home, the-chief-of-  
 police



<b>dyutukh</b>	<b>phahī,</b>	<b>sōnara-sānd<sup>1</sup></b>	<b>bōṣ<sup>u</sup></b>
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

<b>z<sup>a</sup>h</b>	<b>chih</b>	<b>gari-panani.</b>	<b>Sōnar</b>	<b>gav</b>
two	are	in-the-house-their-own.	The-goldsmith	became

<b>bēmār.</b>	<b>Yihōy</b>	<b>kor<sup>u</sup>nas</b>	<b>āsh<sup>6</sup>kun<sup>a</sup></b>	<b>tab.</b>
ill.	This-veryly	was-made-by- him-for-her	of-love	the-fever.

<b>Yih</b>	<b>ōs<sup>u</sup></b>	<b>sōnara-sūnz<sup>u</sup></b>	<b>zanāna</b>	<b>gāt<sup>u</sup>j<sup>u</sup>.</b>
This	was	the-goldsmith-of	wife	clever.

<b>Goḍun</b>	<b>mōhara-hatas-akis</b>	<b>rosh<sup>a</sup>.</b>	<b>Yih</b>
Was-made-by-her	(of) mohars-a-hundred-ones	a-necklace.	This

<b>gonḍun</b>	<b>pananis-khāwandas.</b>	<b>Pāna</b>
was-tied-by-her	to-her-own-husband.	She-herself

<b>lōgun</b>	<b>saniyās.</b>	<b>Amis</b>	<b>pōr<sup>u</sup>n</b>
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (be)-was- dressed-by-her

<b>gōpōl<sup>1</sup>.</b>	<b>Wātanōw<sup>u</sup>n</b>	<b>pātashāha-sond<sup>a</sup></b>
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

<b>gara.</b>	<b>Dopun</b>	<b>amis-pātashēhas,</b>	<b>"yih</b>
at-the-house.	It-was-said-by-her	to-that-king,	"this (girl)

<b>chēm</b>	<b>bōy<sup>1</sup>-kākañ,</b>	<b>yih</b>	<b>chēy</b>	<b>tē</b>
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

<b>hawāla.</b>	<b>Mē</b>	<b>chuy</b>	<b>gāthun<sup>a</sup></b>	<b>bōyis-nish.</b>
a-deposit.	To-me	is-veryly	to-be-gone	to-the-brother- near.

<b>Suh</b>	<b>chum</b>	<b>gamot<sup>a</sup></b>	<b>sōdāhas.</b>	<b>Yih</b>
He	is-for-me	gone	for-merchandising.	This (girl)

<b>chēy</b>	<b>myōñ<sup>u</sup></b>	<b>gōpōl<sup>1</sup></b>	<b>hawāla,</b>	<b>yotāñ</b>
is-to-thee	my	dancing-girl	a-deposit,	until

ás <sup>1</sup>	yimōy.	Yih	chēy	pākh,	yih
we	shall-come-to-	She	is-veryly	pure,	her
	thee.				

thōv'zēn	panañē-kōrē-sōty."	Āyē	phīrith
you-must-keep-	thine-own-daughter-with."	She-came	returning
her			

panun <sup>2</sup>	gara.	Kēh	kālā	gav,	āv
(to) her-own	house.	Some	a-time	went,	came

yih	sōnar	biyē	gara	panun <sup>2</sup> .
this	goldsmith	again	(to) home	his-own.

### 11. Dapān wustād,—

(1a) saying the teacher,—

Lōgun	sōdāgār	ami	zanāni.
He-was-made-to-appear-	a-merchant	by-that	woman.
like-by-her			

Wōt <sup>1</sup>	ath-pātashēha-sandis-shēharas-manz.
They-arrived	that-king's-city-in.

Lōgu	ami	biyē	saniyās.
He (she)-was-made-to-	by-her	again	an-ascetic.
appear-like			

Khāwand	thōwun	dēras-pēth	sōdāgār
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lōgith,	pāna	gayē	pātashēhas.
being-made-to-appear-	she-herself	went	to-the-king.
like,			

Gond <sup>2</sup> nas	dāwāh,	"dim	gōpōl <sup>1</sup> ."
Was-bound-by-	a-claim,	"give-to-me	the-dancing-girl."
her-to-him			

Diwān	chuh	achēn	d <sup>2</sup> h.	Dapān
Giving	he-is	to-the-eyes	smoke,	Saying

chēs,	"dim	gōpōl <sup>1</sup> .
she-is-to-him,	"give-to-me	the-dancing-girl.



<b>Prārān</b>	<b>dōh</b>	<b>gav</b>	<b>mě</b>	<b>bālē.</b>
Waiting	the-day	went	for-me	for(-my)-girl.

**Saniyās**      āmot<sup>u</sup>      gōpālē.”  
The-ascetic    (is) come    for-the-dancing-girl.”

Yih	chus	dapān	pātashāh	phīrith,—
This	is-to-be	saying	the-king	answering,—

"Saniyāsū,	mōv	lāg	jēṇḍa,	luh-luh.
"O-ascetic,	do-not	fix	the-flag (of your claim).	lah-luh.

<b>Khōtūnā</b>	<b>akh</b>	<b>dimay</b>	<b>danda,</b>	<b>luh-luh."</b>
A-certain-	a	I-will-give-	in-exchange,	luh-luh."
lady		to-thee		

<b>Saniyās</b>	<b>ḍapān</b>	<b>chus</b>	<b>phīrith,—</b>
The-ascetic	saying	is-to-him	answering,—

" Saniyās	chusay	bēwāsta,	luh-luh.
" An-ascetic	I-am-verity	without-worldly-ties,	luh-luh.

Danḍa	hēmay	dukhtar-ē-khāsa,	luh-luh."
An-exchange	I-will-take- from-thee	the-daughter-of- thee-thyself,	luh-luh."

12. Dapān wustād,—  
(Is) saying the-teacher,—

<b>Mōhara-hatas</b>	<b>godun</b>	<b>rosh<sup>u</sup>,</b>	<b>gondun</b>
Of-mohara-a-	was-made-by-him	a-necklace,	it-was-tied-
hundred			by-him

panañē	kōdē.	Kūr <sup>an</sup>	hawāla	amīs
to-his-own	daughter.	She-was-made- by-him	to-the- charge	to-this

saniyāsas.  
to-ascetic.

<b>Tānana</b>	<b>tan<sup>a</sup>nana</b>	<b>tanānay.</b>
Tānana	tananana	tanānsy.

<b>Yim</b>	<b>kār</b>	<b>chēh</b>	<b>karān</b>	<b>zanānay.</b>
These	actions	are	doing	women-only.

<b>Niyēn</b>	<b>ta</b>	<b>kūr<sup>a</sup>n</b>	<b>hawāla</b>	<b>pananis-</b>
Was-taken-	and	was-made-	to-the-	to-her-own-
by-her		by-her	charge	

<b>khāwandas.</b>	<b>Dop<sup>a</sup>nas,</b>	<b>"t<sup>a</sup>h</b>	<b>zān,</b>	<b>ta</b>
husband.	It-was-said-by-her-	"thou	know,	and
	to-him,			

<b>yih</b>	<b>zān."</b>
(thou) this-woman	know."



VI. YŪSŪPH-ZALĪKHĀ KATH.  
YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalikhā, yāra, bōzakh-nā?  
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-  
hear?

2. Zalikhā chēh wanān,—  
Zulaikhā is saying,—

“Sālas yikh-nā? pōlāv khēkh-nā?  
“To-the-feast wilt-thou-not- come? pulāo wilt-thou-not-eat?

Yitam gāh bēgāh; yāra,  
Come-thou- in-season out-of-season; Friend,  
please-to-me

bōzakh-nā?  
wilt-thou-not-hear?

3. Sath kuṭh<sup>1</sup> larē chim, cyāñē-  
Seven rooms in-the-house are-to-me, for-thy-

lōhlari chim.  
longing they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā?“  
Sit-please-for-me a-moment; Friend, wilt-thou-not-  
hear?“

4. Putal-khānas byon<sup>u</sup> byon<sup>u</sup> pānas  
Of-the-idol-house separately separately of-her-own-  
accord

Kor<sup>u</sup>nakh pardā; “yāra, bōzakh-nā?“  
Was-made-by-her- a-veil; “Friend, wilt-thou-not-  
for-them hear?“

5. "Ati kyā thôwuth, asē-kun  
 "Here what was-placed-by-thee, us-before

hōwuth?"

was-shown-by-thee?"

- Dop<sup>a</sup>nas, "chum Khōdā; yāra<sup>a</sup>?"  
 It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"  
 to-him,

6. "Khōdā gav suy, mani-panaṇē  
 "God is He-alone, from-the-mind-thine-  
 own

kās dōy.  
 expel the-belief-in-two.

- Shōlān chuh shēmāh; yāra<sup>a</sup> ?  
 Shining is the-lamp-flame; Friend, etc. ?

7. Khōdā chuh kunuy, jalwa dith  
 God is one-only, glory having-given

drāv nonuy.  
 He-issued manifest.

- Kaṇē-manz chyā mōdā ? yāra<sup>a</sup> ?"  
 Stone-in is-there meaning ? Friend, etc. ?"

8. Hazrat-i Yūsūph bol<sup>a</sup>. Pata lādyēyēs  
 Saint Yūsuf fled. After ran-to-him

Zalikhā.

Zulaikhā.

- Yūsūph talān, Zalikhā lārān.  
 Yūsuf fleeing, Zulaikhā running.

- Dop<sup>a</sup>nas, "yī pazyā ? yāra<sup>a</sup> ?"  
 It-was-said-by- "this- is-it-proper ? Friend, etc. ?"  
 her-to-him, indeed



9. Nālas thaph karith, nyūn  
To-the-neck seizing having-done, he-was-taken-  
by-her

hāthā kārith.  
an-accusation having-made.

Gay pēsh-ē-pātashāh. Yāra<sup>3</sup> ?  
They-want before-of-the-king. Friend, etc. ?

10. Azīz-i-Misar ôs<sup>a</sup> pātashāh. Amis  
Azīz-i-Misar was the-king. To-him

ôs<sup>a</sup> zid Hazrat-i Yūsūpha-sond<sup>a</sup>.  
was hatred Saint Yūsuf-of.

Yūsūph kōd-khān, kāh chus-na bōzān.  
Yūsuf (in) the-prison, anyone is-to-him-  
not listening.

Mōkali az-Khōdā. Yāra<sup>3</sup> ?  
He-will-be-released from-God. Friend, etc. ?

11. Yēli Yūsūph log<sup>a</sup> kōd, ati  
When Yūsuf became imprisoned, there

ôs<sup>i</sup> prōn<sup>i</sup> kēh<sup>i</sup>. Timan dyūth<sup>a</sup>  
were old certain-people. By-them was-seen

khāb. Akis korun töbīr. "Tsē  
a-dream. To-one was-made-by-him interpretation. "Thee

māriy pātashāh." Mōr<sup>a</sup> pātashāhan.  
will-kill-certainly the-king." He-was-killed by-the-king.

Biyyis korun töbīr. "Ts<sup>a</sup>h  
To-another was-made-by-him interpretation. "Thou

<b>sapadakh</b>	<b>pātashāha-sond<sup>u</sup></b>	<b>pēshkār.</b>	<b>Mē-ti,</b>
wilt-become	the-king-of	head-official.	Me-also

<b>hasa,</b>	<b>pōv<sup>i</sup>zi</b>	<b>yād."</b>
Sir,	please-cause-to-fall	memory."

<b>Kōdyan</b>	<b>khāb</b>	<b>dyūth<sup>a</sup>,</b>	<b>tōbīr</b>	<b>drākh</b>
By-the-prisoners	dream	was-seen,	interpretation	issued-for-them

**myūth<sup>a</sup>.**  
sweet.

<b>Mōkāliy</b>	<b>phardā;</b>	<b>yāra<sup>°</sup>?</b>
They-were-released- verily	on-the-morrow;	Friend, etc.?

<b>12. Pātashāh</b>	<b>Azīz-i-Misar</b>	<b>dēshān</b>	<b>khāb.</b>
The-king	Azīz-i-Misar	(is) seeing	a-dream.

<b>Azīz-i-Misar</b>	<b>khāba-nishē</b>	<b>abtar,</b>
Azīz-i-Misar	the-dream-from	terrified,

<b>Gav</b>	<b>bēdār,</b>	<b>wōth<sup>u</sup></b>	<b>shōra-gāh.</b>	<b>Yāra<sup>°</sup>?</b>
Became	awake,	there-arose	an-outcry.	Friend, etc.?

<b>13. Kamyuk<sup>u</sup></b>	<b>wōth<sup>u</sup></b>	<b>shōra-gāh?</b>
Of-what	arose	the-outcry?

<b>Malan,</b>	<b>bāban,</b>	<b>pīran,</b>	<b>phakīran,</b>
Of-priests,	of-calendars,	of-saints,	of-mendicants,

<b>Bani-nā</b>	<b>hakīmā?</b>	<b>Yāra<sup>°</sup>?</b>
Will-there-not-be	a-single-wise-man?	Friend, etc.?

<b>14. Kamyuk<sup>u</sup></b>	<b>hakīm,</b>	<b>ath-khābas</b>	<b>yus</b>
Of-what	wise-man,	to-this-dream	he-who



<b>mānē</b>	<b>ṣārihē,</b>	<b>yus</b>	<b>ām<sup>i</sup>-Aziz-i-Misaran</b>
the-meaning	might-bring-	which	by-this-Aziz-i-Misar
	out,		

<b>khāb</b>	<b>ōs<sup>a</sup></b>	<b>dyūṭh<sup>a</sup>mot<sup>a</sup> ?</b>	<b>Dop<sup>a</sup>nas</b>
dream	was	seen ?	It-was-said-to-him

<b>gōlāman,</b>	<b>" khābuk<sup>a</sup></b>	<b>tōbīr</b>	<b>zāni</b>
by-the-servant,	" of-the-dream	the-interpretation	will-know

<b>Hazrat-i</b>	<b>Yūsūph.</b>
Saint	Yūsuf.

<b>Khābuk<sup>a</sup></b>	<b>tōbīr</b>	<b>Yūsūphas</b>	<b>chuh</b>	<b>wōphīr.</b>
Of-dream	interpretation	to-Yūsuf	is	plentiful.

<b>Dādēn</b>	<b>chuy</b>	<b>dawā.</b>	<b>Yāra<sup>a</sup> ? "</b>
Of-pains	he-is-verity	the-remedy.	Friend, etc. ? "

<b>15. Onukh</b>	<b>Hazrat-i</b>	<b>Yūsūph.</b>	<b>Dop<sup>a</sup>nas</b>
Was-brought-	Saint	Yūsuf.	It-was-said-by-
by-them			him-to-him

<b>pātashēhan,</b>	<b>" mē</b>	<b>dyūṭh<sup>a</sup></b>	<b>khāb.</b>	<b>Ath<sup>i</sup></b>
by-the-king,	" by-me	was-seen	a-dream.	For-it-
				verity

<b>wanum</b>	<b>tōbīr."</b>	<b>Dop<sup>a</sup>nas</b>	<b>Yūsūphan,</b>
say-to-me	the-interpretation."	It-was-said-by-	by-Yūsuf,
		him-to-him	

<b>" kyāh</b>	<b>dyūṭhuth ? "</b>	<b>Dop<sup>a</sup>nas</b>	<b>pātashēhan,</b>
" what	was-seen-by-thee ? "	It-was-said-by-	by-the-king,
		him-to-him	

<b>" akh</b>	<b>dyūṭhum,</b>	<b>hōkh<sup>i</sup></b>	<b>nāg</b>	<b>sath</b>
" One	was-seen-by-me,	dry	springs	seven

<b>baritēn</b>	<b>nāgan</b>	<b>satan</b>	<b>cēwān.</b>	<b>Biyē</b>
full	springs	seven	(were) drinking.	Again

<b>dyūthum,</b>	<b>khām</b>	<b>sath</b>	<b>hěl'</b>	<b>wuchim</b>
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

<b>pökhtan</b>	<b>satan</b>	<b>hělĕn</b>	<b>ningalān.</b>	<b>Biyē</b>
ripe	seven	ears	(were) swallowing.	Again

<b>wuchēm</b>	<b>lāgar</b>	<b>gōv<sup>a</sup></b>	<b>sath</b>	<b>yiwān,</b>
were-seen-by-me	lean	cows	seven	(were) coming,

<b>mastan</b>	<b>satan</b>	<b>gōv<sup>a</sup>n</b>	<b>ningalān.</b>	<b>Amyuk<sup>a</sup></b>
plump	seven	cows	(were) swallowing.	Of-it

<b>wanum</b>	<b>töbīr."</b>	<b>Dop<sup>a</sup>nas</b>	<b>Yūsūphan,</b>
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

<b>"drāg</b>	<b>wöthi."</b>
"a-famine	will-arise."

# 16. Dapān wustād,—

(Is) saying the teacher,—

<b>Yūsūphan</b>	<b>mōkalōw<sup>a</sup></b>	<b>töbīr</b>	<b>wanith,</b>
By-Yūsuf	was-finished	the-interpretation	having-spoken,

<b>pātashēhas</b>	<b>gav</b>	<b>asar.</b>	<b>Lūj<sup>s</sup></b>	<b>böchē.</b>
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

<b>Dop<sup>a</sup>nakh,</b>	<b>"diyūm</b>	<b>bata."</b>	<b>Ami-wakta</b>
It-was-said-by-him-to-them,	"give-ye-to-me	food."	At-that-time

<b>pātashāh</b>	<b>khēwān</b>	<b>ōs<sup>a</sup>na.</b>	<b>Ami-asara-sōty</b>
the-king	eating	was-not.	That-result-owing-to

<b>dop<sup>a</sup>nakh,</b>	<b>"jēl</b>	<b>anyūm."</b>	<b>Dapān,</b>
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,



<b>gay</b>	<b>ta</b>	<b>onukh</b>	<b>bata.</b>	<b>Yih</b>	<b>khyōn.</b>
they-went	and	was-brought- by-them	food.	This	was-eaten- by-him.

<b>Dop<sup>n</sup>nakh,</b>	<b>"biyē</b>	<b>anyūm."</b>	<b>Añēhas</b>
It-was-said-by-him- to-them,	"again	bring-ye-to-me."	Were-brought-by- them-to-him

<b>dēga</b>	<b>wōkavith.</b>	<b>On<sup>n</sup>has</b>	<b>ta</b>
cauldrons	having-drawn-forth.	It-was-brought-by- them-to-him	and

<b>khyōn,</b>	<b>tasalī</b>	<b>kēh</b>	<b>ās-na.</b>	<b>Dapān,</b>
it-was-eaten- by-him,	satisfaction	any	came-to-him- not.	(People are) saying,

<b>ath<sup>i</sup>.bōchi-sōtiy</b>	<b>gav</b>	<b>marith.</b>	<b>Dapān,</b>
that-very-hunger-owing- to-only	he-went	having-died.	(People are) saying,

<b>pagāh</b>	<b>diē<sup>a</sup></b>	<b>wazīrau</b>	<b>wurdī,</b>	<b>"pagāh</b>
next-day	was-given	by-the-Viziers	command,	"to-morrow

<b>wasiv</b>	<b>sōriy</b>	<b>yīd<sup>i</sup>kāh.</b>	<b>Yēs</b>	<b>host<sup>a</sup></b>
descend-ye	all	(to) the-'Īdgāb.	To-whom	the-elephant

<b>namī,</b>	<b>pōz</b>	<b>bēhi</b>	<b>nēchi,</b>	<b>suy</b>
will-bow,	the-hawk	will-sit	(on) the-thumb- ring,	he-veryly

<b>sapadi</b>	<b>pātashāh."</b>	<b>Dapān,</b>	<b>wāth<sup>i</sup></b>
shall-become	king."	(People are) saying,	they-descended

<b>yīd<sup>i</sup>kāh,</b>	<b>āv</b>	<b>host<sup>a</sup>,</b>	<b>namyōv</b>	<b>Yūsūphas.</b>
to-the-'Īdgāb,	came	the-elephant,	bowed	to-Yūsuf,

<b>Pōz</b>	<b>āv,</b>	<b>byūthus</b>	<b>nēchi.</b>	<b>Banyōv</b>
The-hawk	came,	sat-for-him	(on) the-thumb- ring.	Became

<b>Yūsūph</b>	<b>pātashāh.</b>
Yūsuf	king.

Jalōy hōwun, host<sup>a</sup> manganōwun,  
 Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yūsūph pātashāh; yāra, bōzakh-nā?  
 Yūsuf king; Friend, wilt-thou-not-  
 hear?

17. Tōrīph-ē-Yūsūph, par, Wahab-Khāra,  
 The-praise-of-Yūsuf, recite, Wahb-the-blacksmith-O,

khūb.

thoroughly.

Gath parān "lāyilā"; yāra, bōzakh-nā?  
 Go reciting "the-creed"; Friend, wilt-thou-not-  
 hear?



# VII.—NAYĒ-HŪNZĪ KATH

## REED-(FLUTE)-OF TALE

1. Bani yēs dōd<sup>a</sup>, tas chuh  
Will-happen to-whom pain, to-him is

pānas tiy nanān.  
to-himself it-veryly being-manifest.

Nayē-hond<sup>a</sup> dōd<sup>a</sup> nay chēh pānay  
The-reed-flute-of pain the-reed-flute is herself  
tiy wanān.  
that-veryly telling.

2. Nay chēh dapān, “Bār-sōhib  
The-flute is saying, “The-Almighty  
chuy kunuy.  
is-veryly one-only.

Day<sup>i</sup> ta takhi-nishē pānas chuy  
God-only and anger-from of-His-own- is-veryly  
will  
byonuy.”  
distinct.”

3. Nay chēh dapān, “Bār-sōhib munazāth.  
The-flute is saying, “The-Almighty pure.

Pānas<sup>y</sup>-kun chuy mushtākḥ dōh  
Himself-only-towards He-is-veryly yearning day  
ta rāth.  
and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,  
Praise go-ye that-God-towards reciting,

**Pöda korun thôth<sup>u</sup> Mahmad mizmân.**  
 Created was-made- the-Beloved Muḥammad the-Guest.  
 by-Him

**5. Bār-sōhiban sōty ditin sāmān.**  
 By-the-Almighty with (him) were-given-by- appliances.  
 Him

**Tsör yār chis sōty sōty shūbān.**  
 Four friends are-of-him with with glorious.

**6. Nūra tām<sup>l</sup>-sandi pöda korun Ādam.**  
 By-the- Him-of created was-made- Adam.  
 glory by-Him

**Ādamas-sōty pöda korun yīdam."**  
 Adam-with created was-made-by-Him this (world)."

**7. Nay chēh dapān, "lodun Ādam**  
 The-flute is saying, "was-sent-forth- Adam  
 by-him

**bēnawāh.**  
 destitute.

**Ös<sup>u</sup> mashiyēth lari-tala drāyēs**  
 There-was a-wish, the-side-from- issued-for-  
 under him

**Hawāh."**  
 Eve."

**8. Nay chēh dapān, "kyāh zabar**  
 The-flute is saying, "how excellent

**ös<sup>u</sup> suy sāth.**  
 was that-very moment.

**Yēmi-sātay pöda kür<sup>n</sup> zuryāth."**  
 At-what-time-veryly created was-made- (the world with  
 by-Him its) offspring."



9. Nay chěh dapān, "hāl myōnu  
The-flute is saying, "condition my-veryly

būz'tay.

hear-please-yo.

<b>Död<sup>1</sup>laday</b>	<b>chiv,</b>	<b>ta</b>	<b>sāthā</b>	<b>rūz<sup>1</sup>tav,"</b>
Pained-if	ye-be,	then	a-moment	wait-please- ye."

10. Nay chēh dapān, "path wanan  
The flute is saying, "behind the woods

68<sup>th</sup>      pínhān.  
 I-waa      concealed.

Shākha-bargau	sōty	ōs <sup>u</sup> s	shūbān."
Branch-leaves	with	I-was	beautiful."

11. Nay chěh dapān, "thod" mē  
The flute is saying, "upright to-me

ôsum	bāla-pān.
was-to-me	the-youthful-body.

<b>Sōna-kananay</b>	<b>grāyē</b>	<b>dūran</b>	<b>chēs</b>
Of-the-golden-ears- verily	wavings	to-the-ear-pendants	I-am
<b>diwān.</b>			
giving.			

12. Gayëmay gum-röyī, ta tamyukuy  
There-happened- going- astray, and of-it- verily  
to-me

gōm	badal.
there-happened-to-me	exchange.





16. **Gayē** **judāh,** **sōy** **judōyī** **chēy**  
 She-went apart (from that-very separation she-is-  
 the forest), verily

**wanān.**  
 telling.

**Ös<sup>u</sup>** **wadān,** **alvidāh** **ös<sup>u</sup>y** **karān.**  
 She-was lamenting, last-farewell was-she-veryly making.

17. **"Tati** **wōlith** **wati** **wati**  
 "From-there having-brought- on-the-road on-the-road  
 (me) down

**tam** **chum** **diwān.**  
 weariness he-is-to-me giving.

**Walawunuy** **törka-chānas** **chum**  
 Immediately-on-bringing- to-a-private-carpenter he-is-me  
 (me) down (from the forest)

**k<sup>a</sup>nān."**  
 selling."

18. **Nay** **chēh** **dapān,** **"lari** **phir<sup>l</sup>**  
 The-flute is saying, "on-the-side turning  
**phir<sup>l</sup>** **chum** **wuchān.**  
 turning he-is-me inspecting,

**Dūri** **rūz<sup>l</sup>** **rūz<sup>l</sup>** **tōri-dab** **sak<sup>th</sup>**  
 At-a-distance remaining remaining adze-blows severe

**chum** **diwān."**  
 he-is-to-me giving."

19. **Nay** **chēh** **dapān,** **"litri-sōty** **yēli**  
 The-flute is saying, "a-saw-with when

**gōj<sup>u</sup>nas,**  
 was-caused-to-melt-by-him-I,

Ath<sup>u</sup>r<sup>u</sup> pëyëm yëli carkas khöj<sup>u</sup>nas."  
 A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-L'

20. Yëli carkas khüt<sup>u</sup> amis-törka-  
 When to-the-lathe she-mounted that-private-  
 chānas-nishē, amis pëwān panān<sup>i</sup> hamnishīn  
 carpenter-near, to-her (are) falling her-own companions  
 yād. Yiman<sup>ay</sup>-kun chēh wanān kēntāh.  
 (in) memory. Them-only-to she-is saying something.

Ta kyāh wani?  
 And what will-she-say?

Nay chēh dapān, "hamnishīn myōn<sup>i</sup>  
 The-flute is saying, "companions my  
 rūd<sup>i</sup> kati?  
 remained where?

Wān<sup>i</sup> bōh dimahakh, tūr<sup>i</sup> mā  
 Messages I would-have-given- there- I-wonder-  
 to-them, verily if  
 rūd<sup>i</sup> aḍa-watī?  
 they-remained on-midway?

21. Hamnishīnan sīr panunuy bāwahō;  
 To-the-companions secret my-own- I-would-explain;  
 verily

Sīna muṣarith dōd<sup>a</sup> panunuy hāwahō."  
 Bosom having-opened pain my-own-veryly I-would-show."

22. Nay chēh dapān, "kyāh banyōm?  
 The-flute is saying, "what happened-  
 to-me?

kūt<sup>a</sup> chēs riwān?  
 how-much am-I lamenting?



Dādi-panani nāla phār<sup>1</sup>yād chēs diwān."  
 By-the-pain-my-cries calls-for-help I-am giving."  
 own

23. Nay chēh dapān, "nāla dimahō  
 The-flute is saying, "cries I-would-have-  
 given

mārakan;  
 (in) the-assemblies :

Banana-rost<sup>a</sup> nau kāh ti rōzān  
 Fated-sorrow-without not anyone even remaining  
 marda-zan."  
 man-(or) woman."

24. Dapān wustād,—  
 (Is) saying the-teacher,—

Kyāh wanihē yiman hamnishīnan ?  
 What would-she-have-to-these companions ?  
 said

Yiman wanihē yiy.  
 To-these she-would-have-said this-verity.

Narm kār<sup>1</sup> kār<sup>1</sup> bar<sup>a</sup>m pānas  
 Smooth making making auger(-hole)s to-the-body

chum karān;  
 he-is-to-me making;

Wāra wuch<sup>1</sup>tōm, māz kōtāh chum  
 Thoroughly inspect-please-the-flesh how-much is-to-me  
 ye-me,

harān.  
 dropping,





Zāni kyāh tath măně būzith  
 Will-know ? of-that the-meaning having-heard  
 gôr-zān ? "  
 an-ignorant-person ? "

28. Nay chěh dapān, "nayistān myôn"  
 The-flute is 'saying, "the-canebrake my  
 kyāh zabar ;  
 how excellent ;

Zāni kyāh tath măně būzith  
 Will-know ? of-that the-meaning having-heard  
 bē-khabar ? "  
 an-untought-person ? "

29. Nay chěh dapān, "nayistānūc"  
 The-flute is saying, "of-the-canebrake  
 yěs chěh zān ;  
 to-whom is knowledge ;

Zāni suy yus āsi wôt<sup>a</sup>mot<sup>a</sup>  
 Will-know he-only who will-be arrived  
 lā-makān."  
 at-Him-Who-has-no-  
 abode-(i.e. God)."

30. Nay chěh dapān, "kyāh chěh  
 The-flute is saying, "what is  
 wūn<sup>a</sup>mūb<sup>a</sup> masnavī ?  
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmūb<sup>a</sup>  
 Will-know he-alone to-whom will-be fallen  
 ash<sup>a</sup>ka chih."  
 (of) love a-particle."

31.    **Nay**        **chěh**    **dapān,**        **"mōdur"**        **mas**  
          The-flute        is        saying,        "sweet        wine

**kōtyāh**        **cěwān,**  
          how-many        (are) drinking,

**Sōdurabalay**        **nay**        **Subhān**        **chuy**  
          In-Sōdarabal-only        the-(story-of-  
    the) flute        Subhān        is

**wanān."**  
          saying."



VIII.—PĀTASHĒHA-SŪNZ<sup>ū</sup> KATH

## KING-OF

## STORY

1.	Pātashāhā	ô <sup>s</sup> .	Dapān	wustād,—
	A-certain-king	was.	(Is) saying	the-teacher,—
Suy	pātashāh	ô <sup>s</sup>	nērān	prath-dōha
That-very	king	was	going-out	every-day
ath <sup>i</sup> -zūnadabi-pēth.		Ath <sup>i</sup>	ô <sup>s</sup>	pētha-kani
that-very-roof-bungalow-on.		Of-it-veryly	was	the-top-on
ô <sup>l</sup>	jānāwāran-hond <sup>a</sup> .		Yim	ô <sup>s</sup> <sup>i</sup>
the-nest	birds-of.		They (king and queen)	were
prath-dōha	yihūnz <sup>a</sup>	bōlbōsh <sup>a</sup>	bōzān.	Yim
every-day	of-these	the-chirping	hearing.	They
ô <sup>s</sup> <sup>i</sup>	pātashāha-sānd <sup>i</sup>	bōs <sup>u</sup>	z <sup>a</sup> h	sēthāh
were	the-king-of	husband-and- wife	two	very-much
khōsh	gathān.	Dōha-aki	bōlbōsh <sup>a</sup>	ati
pleased	becoming.	On-a-day-one	the-chirping	there
ô <sup>s</sup> <sup>a</sup> na	kēh	gathān.	Dop <sup>a</sup>	ami-pātashāh-bāyi
was-not	any	occurring.	It-was-said	by-that-queen
pātashēhas,	" az	kōna	chēh	gathān
to-the-king,	" to-day	why-not	is	occurring
bōlbōsh <sup>a</sup> ? "	Dapān	wuchukh	ath	ôlis.
chirping ? "	Saying	it-was-seen-by- them	to-that	nest.
Ath <sup>i</sup> -manz	bacē	z <sup>a</sup> h	mumāt <sup>i</sup> .	Wōlikh
It-veryly-in	young-ones	two	(were) dead.	They-were-brought- down-by-them
bōn.	Sēthāh	phyūr <sup>a</sup>	yiman-pātashēha-sandēn-	
down.	Much	regret-occurred	to-these-king's-two-	

<b>dōn-bāsan.</b>	<b>Ānikh</b>	<b>wazīr</b>	<b>gāṭ<sup>1</sup>l</b>	<b>gāṭ<sup>1</sup>l.</b>
husband-and-wife.	Were-summoned-	viziers	skilful	skilful.
	by-them			

<b>Dop<sup>u</sup>hakh,</b>	<b>"nōman</b>	<b>wuch<sup>1</sup>tav,</b>	<b>kyāh</b>
It-was-said-by-them-to-	"to-these	please-look-ye,	what
them,			

<b>chuh</b>	<b>gamot<sup>u</sup>?"</b>	<b>Wuch<sup>1</sup>hakh.</b>	<b>Yīman</b>
is	happened?"	They-were-seen-by-	To-them (was)
		them.	

<b>rōṭ<sup>u</sup>mot<sup>u</sup></b>	<b>kond<sup>u</sup></b>	<b>haṭis.</b>	<b>Dānāh-wazīran-āk<sup>1</sup></b>
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

<b>dop<sup>u</sup>nakh,</b>	<b>"yih</b>	<b>chēh</b>	<b>yīman</b>	<b>panūn<sup>u</sup></b>
it-was-said-by-him-	"this	is	to-them	their-own
to-them,				

<b>mōj<sup>u</sup></b>	<b>mumūs<sup>u</sup>.</b>	<b>Ām<sup>1</sup>-naran</b>	<b>kūr<sup>u</sup>mūs<sup>u</sup></b>	<b>byēkh</b>
mother	dead.	By-this-male (bird)	(was) made	a-second

<b>wōrüz<sup>u</sup>.</b>	<b>Ami</b>	<b>chunakh</b>	<b>dyut<sup>u</sup>mot<sup>u</sup></b>
second-wife.	By-her	is-by-her-to-them	given

<b>āmpa-kani</b>	<b>kond<sup>u</sup>.</b>	<b>Amiy</b>	<b>chih</b>	<b>yīm</b>
mouth-to-mouth-	a-thorn.	By-this-verity	are	they
feeding-during				

<b>mumāt<sup>1</sup>."</b>	<b>Pādashāh</b>	<b>wanān</b>	<b>pādashāh-bāyē,</b>
dead."	The-king	(is) saying	to-the-queen,

<b>"böy</b>	<b>maray,</b>	<b>t<sup>u</sup>h</b>	<b>kār<sup>1</sup>zi-na</b>	<b>kuni."</b>
"I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage)."

<b>Pādashāh-bāy</b>	<b>wanān</b>	<b>pādashāhas,</b>	<b>"böy</b>
The-queen	(is) saying	to-the-king,	"I-if

<b>maray,</b>	<b>t<sup>u</sup>h</b>	<b>kār<sup>1</sup>zi-na</b>	<b>kuni."</b>	<b>Kor<sup>u</sup></b>
shall-die-if,	thou	must-make-not	at-all (a second marriage)."	Was-made



yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam ?	Dopukh,	" asě
was-made-by-	vow	oath ?	It-was-said-by-	" to-us
them			them,	

chih	gabar	z <sup>h</sup> h;	timan	kyāh	kari
are	sons	two;	to-them	perhaps	will-do

wōramōj <sup>a</sup>	yā	mōl <sup>a</sup>	yyi ? "
a-step-mother	or	(step-)father	this-very-thing ? "

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of-	went,	the-queen
	time		

mōyē.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second	making	is-not,
		marriage)		

ti-kyāzi	pānawōñ	ōsukh	dōyan	bāšan
because	mutually	was-by-them	by-the-two	husband-
				and-wife

driy	kasam	kor <sup>a</sup> mot <sup>a</sup> .	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space-
				of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by-	to-the-king.
			them	

"pātashēham,	nēth <sup>a</sup> r	gathī	karun <sup>a</sup> ."
" my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of-	anything	hearing	he-is-to-them-not.
	time			

<b>Kor<sup>u</sup>has</b>	<b>zōr</b>	<b>wazīrau.</b>	<b>Korun</b>
Was-made-by-them-	force	by-the-viziers.	Was-made-by-
to-him			him

**nēth<sup>a</sup>r.**

marriage-arrangement.

<b>3. Yim</b>	<b>pātashāh-zāda</b>	<b>z<sup>a</sup>h</b>	<b>ös<sup>i</sup>.</b>	<b>Tim</b>
These	princes (king's sons)	two	were.	They
<b>ös<sup>i</sup></b>	<b>parān</b>	<b>sabakh.</b>	<b>Dōha-aki</b>	<b>kür<sup>a</sup></b>
were	reading	lesson(s).	On-day-one	was-made
<b>yimau-pānawōn-bāranyau-dōyau</b>	<b>maṣlahath,</b>	<b>" mājē</b>		
by-these-mutually-brothers-two	consultation,	" to-the-mother		
<b>gaṭhav</b>	<b>salām</b>	<b>hēth."</b>	<b>Bür<sup>a</sup>kh</b>	<b>tröm<sup>i</sup></b>
we-will-go	a-complimentary-gift	taking."	Was-filled-by-them	a-copper-dish
<b>lālau</b>	<b>nigīnau.</b>	<b>Gay</b>	<b>hēth</b>	
with-rubies	with-jewels.	They-went	having-taken (it)	
<b>salāmi</b>	<b>mājē.</b>	<b>Tröm<sup>i</sup></b>	<b>rüt<sup>a</sup>nakh,</b>	
for-a-complimentary-present	to-the-mother.	The-copper-dish	was-accepted-by-her-from-them,	
<b>wuchunāh</b>	<b>kor<sup>a</sup>nakh.</b>	<b>Gay</b>	<b>yim</b>	
a-certain-look	was-made-by-her-to-them.	They-went	these	
<b>pātashāh-zāda</b>	<b>z<sup>a</sup>h</b>	<b>sabakas.</b>	<b>Yim</b>	<b>chih</b>
princes	two	to-their-lesson.	These	are
<b>dōhā</b>	<b>dōhā</b>	<b>yithay-pōṭhin</b>	<b>karān.</b>	<b>Dōha-aki</b>
each-day	each-day	in-this-very-manner	passing.	On-day-one
<b>gav</b>	<b>amis-pātashāh-bāyē</b>	<b>khōtir</b>	<b>yiman-</b>	
there-occurred	to-this-queen	carнал-desire	these-	
<b>wōranēcivēn-hond<sup>a</sup>.</b>	<b>Yiman</b>	<b>dopun,</b>	<b>" tōh<sup>i</sup></b>	
stepsons-of.	To-them	it-was-said-by-her,	" ye	





<b>Tim</b>	<b>ös<sup>i</sup></b>	<b>parān</b>	<b>sabakh</b>	<b>tātahāl.</b>
They	were	reading	lessons	(in) the-school.

<b>Dop<sup>n</sup>nakh,</b>	<b>" mārawātan</b>	<b>karyūkh</b>
It-was-said-by-him- to-them,	"to-the-executioners	make-ye-them

<b>hawāla.</b>	<b>Timay</b>	<b>māranakh."</b>	<b>Dapān,—</b>
in-custody.	They-verbatim	will-kill-them."	(Folk are) saying,—

<b>wōt<sup>a</sup></b>	<b>wazīr</b>	<b>yiman-pātashāhzādan-nishin.</b>
arrived	the-vizier	to-these-princes-near,

<b>Sēthāh</b>	<b>gōs</b>	<b>yinsāph.</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>" wasiv</b>
Very-much	occurred- to-him	compassion.	It-was-said-by- him-to-them,	" come-ye- down

<b>bōn</b>	<b>tātahāla."</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>" saliv</b>	<b>yimi</b>
down	from-the-school."	It-was-said-by- him-to-them,	" flee-ye	from-this

<b>shēhara."</b>	<b>Tim</b>	<b>tāl<sup>i</sup>,</b>	<b>wazīran</b>	<b>kūr<sup>a</sup></b>
city."	They	fled,	by-the-vizier	was-done

<b>kōm<sup>a</sup>.</b>	<b>Dopun</b>	<b>mārawātan,</b>	<b>" mōryūkh</b>
a-deed.	It-was-said-by- him	to-the-executioners,	" kill-ye-for- them

<b>hūn<sup>i</sup></b>	<b>z<sup>a</sup>h."</b>	<b>Mōrikh</b>	<b>hūn<sup>i</sup></b>	<b>z<sup>a</sup>h,</b>	<b>kāḍikh</b>
dogs	two."	Were-killed- by-them	dogs	two,	were-extracted- by-them

<b>yiman</b>	<b>wōlinjē</b>	<b>z<sup>a</sup>h,</b>	<b>lazakh</b>	<b>tōkis,</b>
of-them	the-hearts	two,	they-were-put-by- them	to-a-tray,

<b>gay</b>	<b>hēth</b>	<b>pātashāh-bāyē.</b>	<b>Dop<sup>n</sup>has,</b>
they-went	taking (them)	to-the-queen.	It-was-said-by-them- to-her,

<b>" anēy</b>	<b>nōma</b>	<b>pātashāhzādan-hanza</b>
" are-brought-to-thee	these	the-princes-of





Dapān,— bīṭh<sup>1</sup> huzūri-nōkar. Amis ōs<sup>1</sup>  
 (Folk are) saying,— they-sat (as) personal- To-this were  
 servants.  
 pātashēhas prōn<sup>1</sup> gōlām z<sup>a</sup>h. Yim z<sup>a</sup>h  
 to-the-king old servants two. These two  
 ti bīṭh<sup>1</sup>, gay bōr. Tsōn-zanēn kārīn  
 also sat, They-became four. To-the-four- were-made-  
 persons by-him  
 zima rābas bōr pahar. Gōḍaṇukuy  
 in-charge by-night four watches. The-first-veryly  
 pahar chuh lagān amis-pātashāhzādas-  
 watch is being-allotted to-this-prince-  
 zithis-hihis. Dapān,— pātashēha-sandyaū-  
 the-elder. (Folk are) saying,— by-the-king's-  
 dōyau-bāṣau trōwukh arām.  
 two-husband-and-wife was-made-by-them rest.

6. Dapān,— gōlām chuh wōḍaṇē,  
 (Folk are) saying,— the-servant is standing (by),  
 nazar chēs pātashēha-sandēn-dōn-bāṣan-kun.  
 sight is-of-him the-king-of-two-husband-and-wife-towards.  
 Yimav<sup>u</sup>y-syod<sup>u</sup> log<sup>u</sup> wasani shēhmār  
 Them-veryly-in-front began to-descend a-great-snake  
 tālawā-kani. Gōlām chuh wuchān. Yēli  
 the-ceiling-from. The-servant is watching. When  
 yih shēhmār log<sup>u</sup> wātani amis-pātashāh-  
 this great-snake began to-arrive to-this-king's-  
 bāyē-handis-badanas-nīzikh, āv lārān gōlām,  
 wife-of-body-near, he-came running the-slave,  
 löy<sup>n</sup> shēmshēr amis-shēhmāras, hani  
 was-struck-by- a-sword to-this-great-snake, in-fragment  
 him



<b>hani</b>	<b>kār<sup>1</sup>nas</b>	<b>ṭuk<sup>a</sup>ra,</b>	<b>ṭhunun</b>
in-fragment	were-made-by-him- of-it	pieces,	was-placed-by-him

<b>palangas-tal,</b>	<b>shēmshēri-handis-tēgas</b>	<b>wolun</b>
the-bed-below,	the-sword's-to-the-blade	was-wrapped- by-him

<b>phamb.</b>	<b>Log<sup>a</sup></b>	<b>amis-pādashāha-bāyē-handis-</b>
cotton-wool.	He-began	to-this-king's-a-wife's-

<b>badanas</b>	<b>wōtharani.</b>	<b>Dopun,</b>	<b>"amis</b>
the-body	to-wipe.	It-was-said-by-him,	"to-this-one

<b>āsi</b>	<b>shēhmāra-sond<sup>a</sup></b>	<b>zahar</b>	<b>lādyōmot<sup>a</sup>."</b> <sup>1</sup>
will-be	the-great-snake-of	poison	brought-into-contract- with.

<b>Amiy</b>	<b>mōjub</b>	<b>ōs<sup>a</sup></b>	<b>yih</b>	<b>wōtharān.</b>	<b>Pādashāh</b>
For-this-very	reason	was	he	wiping.	The-king

<b>gav</b>	<b>bēdār.</b>	<b>Wuchun</b>	<b>gōlām</b>	<b>āmot<sup>a</sup></b>
became	awake,	Was-seen-by-him	the-servant	come.

<b>nīzikh</b>	<b>shēmshēr</b>	<b>hēth</b>	<b>nūn<sup>d</sup>.</b>	<b>Am<sup>i</sup>-sond<sup>a</sup></b>
near	sword	having-taken	bare.	This-one-of

<b>pahar</b>	<b>mōkalyāv,</b>	<b>āv</b>	<b>dōyimis-gōlāma-sond<sup>a</sup></b>
the-watch	was-finished,	there-came	the-second-servant-of

<b>pahar.</b>	<b>Āv</b>	<b>nīzikh.</b>	<b>Dop<sup>a</sup>nas</b>	<b>pādashēhan,</b>
the-watch.	He-came	near.	It-was-said-by- him-to-him	by-the-king,

<b>"ay</b>	<b>gōlām,</b>	<b>yus-akhāh</b>	<b>āgas-pēth</b>	<b>bē-wōphōyī</b>
"ho	servant,	whoever	the-master-on	infidelity

<b>kari,</b>	<b>tas</b>	<b>kyāh</b>	<b>wāti</b>	<b>karun<sup>a</sup>?"</b>	<b>Yih</b>
may-do,	to-him	what	will-be-proper	to-be-done?"	This

<b>wōthus</b>	<b>gōlām</b>	<b>phīrith,</b>	<b>"pādashēham,</b>
arose-for-him	slave	answering,	"my-king,

<sup>1</sup> So Hātim. Gōvind Kaul writes *lādyōmot<sup>a</sup>*.

tas gathi kala taṭun<sup>a</sup>, biyē basta  
to-him is-proper the-head to-be-cut-off, moreover his-skin

wālūn<sup>a</sup>. Pātashēham, bōh wanay dalilā.  
(is) to-be-brought- My-king, I will-tell- a-certain-  
down. to-thee story.

Ts<sup>a</sup>h thāvtam tath kan."  
Thou place-please-for-me for-that the-ear."

7. Dop<sup>a</sup>nas gōlāman,— "suh pātashēhā  
It-was-said-by- by-the-servant,— "that a-certain-king  
him-to-him

akh ōs<sup>a</sup>. Suy gav dōha-aki sōlas  
one was. He-veryly went on-day-one for-excursion

shikāras kunuy zon<sup>a</sup>. Sōty ōsus pōz,  
for-hunting only-one person. With was-to-him a-falcon,

wōt<sup>a</sup> jāyē-akis, lūj<sup>a</sup>s trēsh. Banān  
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyē-akis  
is-for-him (alleviation anywhere. Was-seen-by- in-a-place-one  
of thirst)-not him

āba-srēhā hyuh<sup>a</sup>. Ath<sup>i</sup> dyutun bār'shi-  
water-moisture a-little. At-it-veryly was-given-by- his-spear-  
him

sōty dōba-hanā. Koḍun bagala-manza  
with a-hole-small. Was-withdrawn-by- his-arpit-from-in  
him

pyāla. Lodun ath-pyālas āb. Hyotun  
a-cup. Was-filled-by- to-that-cup water. He-began  
him

cyon<sup>a</sup>. Ās pōz, āhun<sup>a</sup>nas-trōvith.  
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-  
by-it-for-him.



<b>Biyē</b>	<b>borun</b>	<b>yih</b>	<b>āba-pyāla,</b>	<b>hyotun</b>
Again	was-filled-by-him	this	water-cup,	he-began

<b>cyon<sup>a</sup>.</b>	<b>Ās</b>	<b>biyē</b>	<b>yih</b>	<b>pōz,</b>
to-drink.	Came-to-him	again	this	falcon,

<b>shun<sup>a</sup>nas-trōvith.</b>	<b>Dōyi-laṭi</b>	<b>shun<sup>a</sup>nas-trōvith.</b>
(it) was-dashed-down-by- it-for-him.	On-two-occasion(s)	it-was-dashed-down-by- it-for-him.

<b>Pātashēhas</b>	<b>khot<sup>a</sup></b>	<b>zahar.</b>	<b>Trēyimi-laṭi</b>
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

<b>borun.</b>	<b>Dachini</b>	<b>atha</b>	<b>chuh</b>	<b>ath-pyālas</b>
it-was-filled-by- him,	With-the- right	with-hand	he-is	to-that-cup

<b>thaph-karith;</b>	<b>khōwur<sup>a</sup></b>	<b>atha</b>	<b>thōwun</b>
having-held;	the-left	hand	was-placed-by-him

<b>nēbar.</b>	<b>Yuthuy</b>	<b>hyotun</b>	<b>cyon<sup>a</sup>,</b>	<b>tyuthuy</b>
outside.	Even-as	he-began	to-drink,	even-so

<b>āv</b>	<b>pōz,</b>	<b>shun<sup>a</sup>nas-trōvith.</b>	<b>Diṭṭ<sup>a</sup>s</b>	<b>ām<sup>i</sup></b>
came	the-falcon,	it-was-dashed-down-by- it-for-him.	Was-given- to-it	by-him

<b>thaph,</b>	<b>roṭun</b>	<b>latan-tal,</b>	<b>hēṭanas</b>	<b>pakha</b>
seizing,	was-held-by- him	the-feet-below,	were-taken-by- him-of-it	the-wings

<b>z<sup>a</sup>h,</b>	<b>kāḍ<sup>i</sup>nas</b>	<b>tān.</b>	<b>Yih</b>	<b>yēli</b>	<b>mōrun,</b>
two,	were-torn-off-by- him-of-it	the-limbs,	It	when	was-killed-by- him,

<b>pata</b>	<b>phyūrus</b>	<b>ataty.</b>	<b>Wōñ</b>	<b>trēsh</b>
afterwards	regret-was-felt- to-him	in-that-very- place.	Now	(water to allay) thirst

<b>cēyēnna.</b>	<b>Gav</b>	<b>wuchani</b>	<b>‘ath-ābas</b>
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsina	kuni	āgur ?'	Pakān	chuh
will-there-not-	somewhere	source ?'	Going	is
be				

pātashāh,	wôt <sup>u</sup>	jāyē-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shēhmārā	shōngith,	amis <sup>y</sup>	nērān
there	a-certain-great-snake	asleep,	to-it-verity	issuing

ōsa-kani	lāl.	Yih	āb	ōs <sup>u</sup>	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gōlām	amis	pātashēhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay)
				thirst

cēyihē,	suh	marihē.	Wūn <sup>y</sup>	saragī
had-drunk.	he	would-have-	Now-verity	investigation (if)
		died.		

karihē,	suh	pātashāh	tas-pōzas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have-
				killed.

Pātashēham,	say	chēh	dalīl	Saragī
My-king,	that-verity	is	the-story.	Investigation

gathi	karūn <sup>u</sup> ."
is-proper	to-be-made."

8. Mōkalyāv	ām <sup>l</sup> -sond <sup>u</sup>	pahar	ti.	Āv
Was-finished	this-one-of	the-watch	also.	Came

trēyum <sup>u</sup>	pahar.	Z <sup>h</sup>	gay	pānas	bīth <sup>l</sup> .
the-third	watch.	The-two	became	at-their-own-	seated.
			will		

Pātashāh	chuh	bēdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is



amis-tréyimis-paharawōlis.    Dapān    chus,    "ay  
to-this-third-watchman.    Saying    he-is-to-him,    "ho

gōlām,    yus-akhāh    āgas-pēth    dagāy  
servant,    whosoever    to-the-master-on    faithlessness

kari,    tas    kyāh    wāti    karun<sup>a</sup> ? "  
may-do,    to-him    what    will-be-proper    to-be-done ? "

Dop<sup>a</sup>nas    phīrith    am<sup>i</sup>-gōlāman,    "suh  
It-was-said-by-him-    answering    by-that-servant,    "he  
to-him

gāthi    sangsār    karun<sup>a</sup>.    Bāki,    pātashēham,  
is-proper    stoning-to-    to-be-done.    But,    my-king,  
death

saragī    gāthi    karūn<sup>a</sup>.    Bōh    wanay  
investigation    is-proper    to-be-made.    I    will-tell-to-thee

dalilā.    Ts<sup>a</sup>h    thāwum,    pātashēham,    kan."  
a-certain-    Thou    place-for-me,    my-king,    ear."  
story.

9. Dapān    chus,    "suh    ôs<sup>a</sup>    sōdāgārā  
Saying    he-is-to-him,    "that    was    a-certain-  
merchant

akh.    Suy    ôs<sup>a</sup>    sēthāh    baktāwār.    Tamis  
one.    He-veryly    was    very    prosperous.    To-him

pēv    muhim.    Tamis<sup>a</sup>y    ôs<sup>a</sup>    hūn<sup>a</sup>.    Byākh  
fell    poverty.    To-him-veryly    was    a-dog.    Another

sōdāgārā    ôs<sup>a</sup>.    Dop<sup>a</sup>nas,    'yih    hūn<sup>a</sup>  
a-certain-merchant    was.    It-was-said-by-him-  
to-him,    'this    dog

mā    k<sup>a</sup>nahan ? '    Dop<sup>a</sup>nas,    'k<sup>a</sup>nan.'  
I-wonder-if    wilt-thou-sell-it ? '    It-was-said-by-  
him-to-him,    'I-will-sell-it.'

Dop <sup>u</sup> nas,	'karus	möl.'	Kor <sup>u</sup> nas		
It-was-said-by-him- to-him,	'make-of-it	a-price.'	Was-made-by- him-of-it		
möl	röpayē-hath.	Dyut <sup>u</sup> nas	möl,		
the-price	a-rupee-hundred.	Was-given-by-him-to- him	the-price,		
nyūv	sōdāgāran	yih	hūn <sup>a</sup> .	Drāv	
was-taken	by-the-merchant	this	dog.	He-went-forth	
sōdā	hēth,	wōt <sup>u</sup>	jāyē-akis.	Lūj <sup>as</sup>	
merchandize	taking,	he-arrived	at-place-one.	Came-on-for-him	
rāth.	Rāt <sup>u</sup> li	bās	tūr,	nyūhas	
night.	By-night	entered-for-him	thieves,	was-taken-by-them- of-him	
yih	māl.	Hūn <sup>u</sup>	chuh	wuchān,	ām <sup>i</sup>
this	property.	The-dog	is	seeing,	by-him
kor <sup>u</sup> -na	kēh-ti	sadāh.	Phōl <sup>u</sup>	gwāsh	
was-made-not	any-at-all	sound-a.	Broke	the-dawn.	
Sōdāgār	gav	bēdār.	Wuchun	ta	māl
The-merchant	became	awake.	It-was-seen- by-him	verily	property
na	kuni.	Dapān	chuh,	'yith	kyāh
not	at-all.	Saying	he-is,	'to-this	what
gōm ?'	Āv	yih	hūn <sup>a</sup> .	Ām <sup>i</sup>	kūr <sup>u</sup> nas
happened-to- me ?'	Came	this	dog.	By-it	was-made-by- him-of-him
pōshākas	thaph.	Chus	lamān.	Hūn <sup>a</sup>	
to-the-coast	seizing.	He-is-to-him	pulling.	The-dog	
drāv	brūh	brūh,	pata	pata	chus
went-forth	in-front	in-front,	behind	behind	is-of-him
sōdāgār.	Wātanōwun	mōdānas-akis-manz.			
the-merchant.	He-was-caused-to-arrive- by-him	to-a-plain-to-one-in.			



Wuchun	ati	tūrau	thow <sup>a</sup> mot <sup>a</sup>	asend <sup>a</sup>
Was-seen-by-him	there	by-the-thieves	deposited	his
māl.	Parzanôwun.	Onun	panun <sup>a</sup>	māl,
property.	It-was-recognized-by-him.	Was-brought-by-him	his-own	property.
yih	ôsus	ta	tih,	biyě
what	was-of-him	both	that,	also
ô <sup>s</sup>				there-was
				by-these-
tūrau	biyěn-sôdāgāran-hond <sup>a</sup>	nyūmot <sup>a</sup> ,	ti-ti	
thieves	other-merchants-of	taken,	that-also	
onun,	wātanôwun	pananis-ḍēras.	Gav	
was-brought-by-him,	it-was-caused-to-arrive-by-him	to-his-own-lodging.	He-became	
sēthāh	khôsh.	Dopun,	' tamis	sôdāgāras
very	happy.	It-was-said-by-him,	' to-that	merchant
tog <sup>a</sup> -na	amis	hūnis	mōl	karun.
knowledge-how-was-not	to-this	dog	a-price	to-make.
Tamis	ô <sup>s</sup>	pēmōt <sup>a</sup>	muhim,	tami-mōkha
To-him	was	fallen	poverty,	on-that-account
togus-na.'''				
knowledge-how-to-him-was-not.'''				

## 10. Dapān wustād,—

(Is) saying the-teacher,—

" Amis-hūnis	korun	mōl	rōpayēs	
" For-that-dog	was-made-by-him	price	(of) rupee	
pānt	hath.	Lich <sup>n</sup>	cith <sup>l</sup> .	Yihuy
five	hundred.	Was-written-by-him	a-document.	This-verity
thun <sup>n</sup>	amis-hūnis	nōl <sup>l</sup> .	Dop <sup>n</sup> nas,	
was-put-by-him	to-that-dog	on-the-neck.	It-was-said-by-him-	to-it.

't<sup>h</sup> gath pananis-khāwandas-nishin yih  
'thou go to-thine-own-master-near this

cith<sup>i</sup> hēth.<sup>'</sup> Gav hūn<sup>a</sup>, wōt<sup>a</sup> nazdikh  
document having-taken.<sup>'</sup> Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth<sup>a</sup>. Parzanōwun  
to-that-merchant. By-the-merchant he-was- Was-recognized-  
seen. by-him

yih hūn<sup>a</sup>. Dopun pananēn bāsan.  
this dog. It-was-said-by-him to-his-own family-members.

Dop<sup>a</sup>nakh, 'hūn<sup>a</sup> āv phīrith. Ām<sup>i</sup>  
It-was-said-by-him-to- 'the-dog came returning. By-it  
them,

kor<sup>a</sup> kyāh-tān takhsīr. Amiy  
was-done some-or-other fanit. For-this-very (reason)

shunukh-kaḍith. Bal'ki chus cālān  
it-has-been-driven-out- Moreover there-is-to- a-letter-of-  
by-them. it dispatch

nōl<sup>i</sup>.' Sōdāgār gav phikiri. 'Wuū  
on-the-neck.<sup>'</sup> The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar<sup>a</sup>c.<sup>'</sup>  
what shall-I-do? The-rupee-hundred went-for-me expended.<sup>'</sup>

Koḍun bandūkh, lōy<sup>a</sup>nas, ta  
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

mōrun. Yēli mōrun ta ada  
it-was-killed-by-him. When it-was-killed- then afterwards  
by-him

phyūrus. Gōs nīzikh. 'Bōh wuchaha  
grief-came-to-him. He-went- near. 'I would-see  
to-it

amis kyāh kākaz chuh nōl<sup>i</sup>.' Yihuy  
to-it what paper is on-the-neck.<sup>'</sup> This-very



koḍ<sup>a</sup>nas      nāla      ta      muṣorun,      ta  
was-taken-off-by-    from-the-neck    and    it-was-opened-by-him,    and  
him-of-it

wuchun      ath      lyukh<sup>a</sup>mot<sup>a</sup>      rōpayēs      pānt<sup>a</sup>  
was-seen-by-      on-it      (was) written      (of-)rupee      five  
him

hath.      Ada      phyūrus      sēṭhāh.      Pātashēham,  
hundred.      Then      grief-came-to-      exceedingly.      My-king,  
him

say      chēh      dalil.      Saragī      gathī      karūn<sup>a</sup>.  
that-verbily      is      the-story.      Investigation      is-proper      to-be-made.

Hargāh-ay      suh      sōdāgār      gōḍañiy      wuchihe  
If      that      merchant      at-the-very-first-      had-seen  
even

amis-hūnis      kyāh      chuh      nōl<sup>i</sup>,      suh      hūn<sup>a</sup>  
to-that-dog      what      is      on-the-neck,      that      dog

mā      mārihē."      Gav      ām<sup>i</sup>-sond<sup>a</sup>      pahar.  
not    he-would-have-killed."    Went      him-of      the-watch.

11.    Āv      būrimis-zān<sup>i</sup>-sond<sup>a</sup>      pahar.      Tsūrimis-  
Came      the-fourth-person-of      watch.      The-fourth-

gōlāma-sūnz<sup>a</sup>      dalil.      Tsūrimis-gōlāmas      wanān  
servant-of      story.      To-the-fourth-servant      (is) saying

pātashāh,      "ay      gōlām,      yus-akhāh      āgas-pēṭh  
the-king,      "ho      servant,      whoever      the-master-on

bēwōphōyī      kari,      tas      kyāh      wāti      karun<sup>a</sup>?"  
infidelity      may-do,      to-him      what      will-be-      to-be-done?"  
proper

Dop<sup>a</sup>nas      gōlāman,      "pātashēham,      tas  
It-was-said-by-him-      by-the-servant,      "my-king,      to-him  
to-him

gaṭhi sar ṭaṭun<sup>a</sup>, shēhara-manza dūr  
is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun<sup>a</sup>. Pātashēham, bōh wanay  
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalilā, ṭ<sup>a</sup>h thāwum kan." Dapān  
a-certain-story, thou place-for-me the-ear." Saying

chus gōlām. "suh ôs<sup>a</sup> pātashēhā  
is-to-him the-servant, "that was a-certain-king

akh. Amis ôs<sup>i</sup> nēciv<sup>i</sup> z<sup>a</sup>h. Timan<sup>y</sup>  
one. To-him were sons two. To-them-verbatim

mōyē panūn<sup>a</sup> mōj<sup>a</sup>. Pātashēhan kūr<sup>a</sup>  
died their-own mother, By-the-king was-made

wōrüz<sup>a</sup> zanāna. Sa gayē pātashāhzādan  
second-wife woman. She became to-the-princes

dōn wōramōj<sup>a</sup>. Yim ôs<sup>i</sup> pātashāhzāda  
to-the-two stepmother. These were princes

z<sup>a</sup>h sabakas. Tōra āy, amis-wōramājē  
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyēkh salām, lālau niginau  
was-taken-by-them a-complimentary. (filled) with. with-jewels  
gift, rubies

trōm<sup>i</sup>. Thōv<sup>a</sup>kh amis bōnṭha-kani.  
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyē sabakas. Dōhā dōhā  
These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyē wuz<sup>a</sup>  
they-are (thus) passing. To-the-queen was-aroused

panūn<sup>a</sup> rāy. Kyāh wuz<sup>a</sup>s? 'Bōh  
her-own intention. What was-aroused-in-her? 'I



**karahō** **yiman-pātashāhzādan-sōty** **gōnāh.**  
 would-have-done these-princes-with sin.

**Dōha-aki** **wonun** **yiman-pātashāhzādan-dōn,**  
 On-a-day-one it-was-said-by-her to-these-princes-two,

**'mē-sōty** **kariv** **gōnāh.** **Yimav** **dop<sup>u</sup>has,**  
 'me-with do-ye sin.' By-them was-said-by-them-to-her,

**'t<sup>a</sup>h** **chēkh** **sōn<sup>a</sup>** **mōj<sup>a</sup>;** **tē** **ta** **asē**  
 'thou art our mother; for-thee and for-us

**wāti-na.** **Pātashāhzāda** **gay** **sabakas.**  
 it-will-not-be-suitable.' The-princes went to-the-lesson.

**Pātashāh** **āv** **darbār** **murkhas** **karith.**  
 The-king came the-court dismissed having-made.

**Wōt<sup>u</sup>** **mahalakhān.** **Pātashāh-bāyi**  
 He-arrived at-the-private-apartments. By-the-queen

**trop<sup>u</sup>nas** **darwāza.** **Darwāza** **chēs-na**  
 was-shut-by-her-for-him the-door. The-door she-is-for-him-not

**thāwān.** **Dop<sup>u</sup>nas,** **'yih** **kyāzi?** **Wōth<sup>u</sup>s**  
 opening. It-was-said-by-him-to-her, 'this why?' She-rose (in-reply)-to-him

**pātashāh-bāy.** **Dop<sup>u</sup>nas,** **'bōh** **chēsa**  
 the-queen. It-was-said-by-her-to-him, 'I am-I

**cyōn<sup>u</sup>** **kōlay,** **kina** **cyānēn-nēcivēn-hūnz<sup>u</sup>?**  
 of-thee the-wife, or thy-sons-of?

**Dop<sup>u</sup>nas** **pātashēhan,** **'tih** **kyāh**  
 It-was-said-by-him-to-her by-the-king, 'that what

**gav?** **Dop<sup>u</sup>nas,** **'tim** **ām**  
 happened? It-was-said-by-her-to-him, 'they came-to-me

**lēkan.'** **Pātashāh** **chus** **dapān,**  
 for(-using)-indecent- The-king is-to-her saying,  
 language.'

**'wun** **kyāh** **chuh** **salāh ?'** **Pātashāh-bāy**  
 'now what is (your) advice ?' The-queen

**chēs** **dapān,** **'mē** **gathi** **tihanza**  
 is-to-him saying, 'for-me is-necessary their

**wōlinjē** **z<sup>h</sup>.** **Tima** **khēma** **bōh.** **Ada-kyāh**  
 hearts two. Them I-will-eat I. Their-of-course

**thāway** **darwāza.'** **Pātashēhan** **dyut<sup>a</sup>**  
 I-will-open-for-thee the-door.' By-the-king was-given

**hukum** **wazīras.** **Dop<sup>a</sup>nas,** **'yim**  
 an-order to-the-vizier. It-was-said-by-him-to-him, 'these

**shāhzāda** **z<sup>h</sup>** **dikh** **mārawāṭalan** **athi.**  
 princes two give-them of-the-executioners in-the-hand.

**Yiman** **kaḍan** **wōlinjē** **z<sup>h</sup>.'** **Gav**  
 Of-them they-will-extract the-hearts two.' Went

**wazīr.** **Wōt<sup>a</sup>** **ṭāṭahāl,** **yēti** **yim**  
 the-vizier. He-arrived at-the-school, where these

**shāhzāda** **z<sup>h</sup>** **ös<sup>l</sup>.** **Yiman-kun** **kūr<sup>n</sup>**  
 princes two were. Them-towards was-made-by-him

**nazarāh.** **Sēthāh** **gös** **yim** **pātashāhzāda**  
 a-single-glance. Exceedingly became- these princes  
 to-him

**z<sup>h</sup>** **khōsh.** **Dilas** **pyōs** **yinsāph.**  
 two pleasing. To-the-heart tell-of-him compassion.

**Dop<sup>a</sup>nakh,** **'ṭaliv** **yimi-shēhara** **dūr.'**  
 It-was-said-by-him-to- 'flee-ye from-this-city far.'  
 them,

**Tsāl<sup>l</sup>."**  
 They-fled."





chuh shēhmār. Yih gölām chuh kaḍān  
is a-great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān  
a-sword. To-this-great-snake he-is making

ṭuk\*ra. Ami pata chuh shēmshēri-handis  
pieces. This after he-is to-the-sword's

tēgas walān phamb. Amis-pātashāhbāyē-handis-  
blade wrapping cotton-wool. To-this-queen's-

badanas ôs<sup>u</sup> wōtharān yih zahar amis-  
body he-was wiping-off this poison that-

shēhmāra-sond<sup>u</sup>. Dopun, 'amis mā  
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsīm shēhmāra-sond<sup>u</sup> zahar. Ôs<sup>u</sup>  
there-will-be-on-my the-great-snake-of poison. He-was  
(queen)

wōtharān ta pātashāh gav bēdār.  
wiping and the-king became awake.

Dop<sup>u</sup> pātashēhan, 'yih ām mārani.  
It-was-said by-the-king, 'he came-to-me for-killing.'

Pātashēham, say chēh dalil. Hargāh-kiy  
My-king, that-veryly is the-story. If

suh pātashāh sara karihē, pananēn-  
that king testing had-made, to-his-own-

nēcivēn-pēṭh mā diyihe hukum mārawātalan,  
sons-on not would-he the-order to-the-executioners,  
have-given

'tōh<sup>1</sup> mōryūkh. Ada gay tim hūn<sup>1</sup>  
'ye kill-ye-them. Afterwards went those dogs

z<sup>a</sup>h mārā. Pātashēham, agar bāwar  
two to-death. My-king, if believing



<b>karakh-na,</b>	<b>suh</b>	<b>pādashāh</b>	<b>ô<sup>s</sup></b>	<b>sônuy</b>
thou-wilt-not-make,	that	king	was	our-veryly

<b>môl<sup>a</sup>.</b>	<b>Yih</b>	<b>pādashāh</b>	<b>gōkh</b>	<b>t<sup>s</sup>h.</b>	<b>Yit<sup>l</sup>-kyāh</b>
father.	This	king	art	thou.	Here-on-the-one-hand

<b>chēh</b>	<b>shēmshēr,</b>	<b>ât<sup>l</sup>-kyāh</b>	<b>chuy</b>	<b>palangas-tal</b>
is	the-sword,	there-on-the-other-hand	is-of-thee	the-bed-below

<b>shēhmār</b>	<b>gañē</b>	<b>karith."</b>
the-great-snake	pieces	having-made."

<b>14.</b>	<b>Sēthāh</b>	<b>gōkh</b>	<b>pādashāh</b>	<b>khōsh.</b>
	Exceedingly	became-with-them	the-king	pleased.

<b>Akh</b>	<b>bôy<sup>a</sup></b>	<b>thôwun</b>	<b>wazîr,</b>	<b>byākh</b>	<b>bôy<sup>a</sup></b>
One	brother	was-appointed-by-him	vizier,	the-other	brother

<b>banôwun</b>	<b>pādashāh.</b>
was-made-by-him	a-king.

IX.—GRIST<sup>1</sup>-BĀYĒ-HÜNZŪ TA MĀCH-T<sup>1</sup>LĀRĒ.  
FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZŪ KATH  
OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

Yih	grist <sup>1</sup> -bāy	ös <sup>u</sup>	šūj <sup>u</sup> müs <sup>u</sup> .	Kami-
This	farmer's-wife	had	fled.	For-what-
bāpath ?	Kārdāran	ta	mukadaman	ōsus
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor <sup>u</sup> mot <sup>u</sup>	zulm.	Amiy-bāpath	chēh	šūj <sup>u</sup> müs <sup>u</sup> .
done	tyranny.	For-this-very-reason	she-is	fled.

Wōs <sup>u</sup>	wanas-akis-manz.	Otuy	wōs <sup>u</sup> s
She-arrived	forest-one-in.	There-veryly	arrived-to-her
māch-t <sup>1</sup> l <sup>u</sup> r <sup>u</sup> .	Amis	āyē	zabān.
a-honey-bee.	To-it	came	speech.
chēh	amis-grist <sup>1</sup> -bāyē,	"t <sup>1</sup> h	kyāzi
she-is	to-this-farmer's-wife,	"thou	why
chēkh			art
šūj <sup>u</sup> müs <sup>u</sup> ? "	Dop <sup>u</sup> nas	grist <sup>1</sup> -bāyi,	"mē
fled ? "	Was-said-by-her-to-it	by-the-farmer's-wife,	"to-me

chuh	gōmot <sup>u</sup>	zulm."	Ami	dop <sup>u</sup> nas
is	happened	tyranny."	By-that	was-said-by-it-to-her

phīrith	māch-t <sup>1</sup> l <sup>u</sup> ri,	"mē-ti	chuh	gōmot <sup>u</sup>
answering	by-the-bee,	"to-me-also	is	happened

zulm.	Bōh	chēs	wadān,	t <sup>1</sup> h	thāvtam
tyranny,	I	am	lamenting,	thou	please-place-for-me



kan." Wanān māch-t<sup>1</sup>l<sup>ā</sup>r<sup>ā</sup> grist<sup>1</sup>-bāyi kun.  
the-car." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēsī, paran pēmōs,  
"Come- friend, at-feet we-will-fall-of-Him,  
please;

karōs zārapār.  
we-will-make- ejaculations.  
to-Him

Buday chēsay māch-t<sup>1</sup>l<sup>ā</sup>r<sup>ā</sup>, wanuk<sup>a</sup>  
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.  
a-winged-creature.

2. Kōha-kōhai vyūr<sup>a</sup>āh aṇām, ös<sup>ā</sup>s  
From-every- flower-nectar was-brought- I-became  
mountain by-me,

ayālbār.  
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan  
Calamity may-fall to-the-bear-pimp, to-the-forests

tōn<sup>ā</sup>nam lār.  
was-brought-in- running-away.  
by-him-to-me

3. Pōtēn tasandēn ö<sup>1</sup>l<sup>i</sup>-nāsh korun;  
To-the-young- of-it nest-destruction was-made-  
ones by-him;

Sōhibō, āy-nā ār?  
O-God, did-there-not-there- pity?  
come-to-thee

Buday	chēsay	māch-t <sup>1</sup> l <sup>a</sup> r <sup>a</sup> ,	wanuk <sup>a</sup>
I-veryly	am-Thy	honey-bee,	of-the-forest

jānāwār."

a-winged-creature."

4.	Dapān	amis	grist <sup>1</sup> -bāyē	yih
	(Is) saying	to-this	farmer's-wife	this
māch-t <sup>1</sup> l <sup>a</sup> r <sup>a</sup> ,	"yih	hāl	kor <sup>a</sup> nam	
honey-bee,	"this	condition	was-made-by-him-	
			for-me	

wana-manza	hāpatan.	Wuñ	hājyēyēs,
the-forest-from-in	by-the-bear.	Now	I-fled,

wūth <sup>a</sup> s	grist <sup>1</sup> -garas,	dapyām,	'kara
I-descended	to-a-farmer's-house,	it-was-said-by-	'I-will-make
		me (long ago),	

rahath.'	Wuchta	wuñ	kyāh	karēm
ease.'	See-please	now	what	will-do-to-me

yih	gryūst <sup>a</sup> ,	thāvta	kan.	Bōh	kyāh
this	the-farmer,	place-please	the-ear.	I	what

wanay ?

shall-say-to-thee ?

Thūñ <sup>a</sup>	mathith	kuth <sup>a</sup> āh	thōw <sup>a</sup> nam,
Fresh-	having-rubbed	a-room	was-placed-by-him-
butter			for-me,

mōtūñ <sup>a</sup>	chēm	bōd <sup>1</sup> -hāl.
of-death	it-is-to-me	a-prison.

Bāgān <sup>1</sup> -āyēs	grist <sup>1</sup> -garas,	say	mē
It-was-my-fate	(in) the-farmer's-house,	that-veryly	to-me

gayēm	gāl.
became-to-me	shame.



5. Drāti-sōtin kásh<sup>i</sup> yēli bāt<sup>i</sup>nam,  
A-sickle-with the-honeycombs when were-eat-by-him-  
of-me,

kōtyāh khātis mār.  
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-t<sup>i</sup>l<sup>u</sup>r<sup>u</sup>, wanuk<sup>u</sup>  
I-veryly am-Thy honey-bee, of-the-forest  
jānāwār."  
a-winged-creature."

6. Mōkalōw<sup>u</sup> amī-māch-t<sup>i</sup>l<sup>u</sup>ri wanith  
Was-finished by-this-honey-bee having-spoken  
panun<sup>u</sup> dōd<sup>u</sup>. Wuñ chēh dapān amis-  
her-own pain. Now she-is saying to-this-  
grist<sup>i</sup>-bāyē, "chēyēy kēh gōmot<sup>u</sup>, t<sup>a</sup>-ti  
farmer's-wife, "if-there-is-to- anything happened, thou-also  
thee

wan." Wanān chēh wuñ grist<sup>i</sup>-bāy.  
speak." Saying is now the-farmer's-wife.  
Dapān chēs, "Bōz, mē kyāh zulm  
Saying she-is-to-it, "hear, to-me what tyranny  
chuh gōmot<sup>u</sup>.  
is happened."

Azal chāwun chuh samsāras, chēh  
Fate to-be-experienced is in-the-world, there-is  
tal wasūn<sup>u</sup> jāy.  
below to-be-descended a-place.

Buday chēsai grist<sup>i</sup>-bāy, yōr nay  
I-veryly am-Thy farmer's-wife, here not-veryly  
rōzani āy.  
to-abide we-are-come.

7. Sōta yēli mōtasūt<sup>1</sup> grēstēn dilāsa  
In-spring when the-accountants to-farmers soothing

dini hay āy,  
to-give O! came,

Mōdaryiv-kathau yēdāh būr<sup>u</sup>kh, zālas  
With-sweet-words a-belly was-filled-by-them, in-a-net  
walana-āy.  
we-were-surrounded.

8. Har<sup>u</sup>da-vizi dard mūth<sup>u</sup>kh, lāyēni  
In-autumn-time the-affection was-forgotten-  
by-them, for-beating

tim-hay āy.  
they-verbily came.

Buday chēsai grist<sup>1</sup>-bāy, yōr nay  
I-verbily am-Thy farmer's-wife, here not-verbily  
rōzani āy.  
to-abide we-came.

9. Yim phal wāwim mājē-zamīni,  
What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,  
they-verbily ripened came,

Sōmb<sup>u</sup>rith sōrith khalas kārīm,  
Having-collected having-piled on-the-threshing-  
floor they-were-  
made-by-me,

hatabōd<sup>1</sup>-khōris drāy.  
to-hundreds-of-kharwār-  
weight they-emerged.



10.	Cakla-cakla	mukadam	ta	pathwōr <sup>d</sup>
	In-each-village- circuit	the-village-head- man	and	the-village- accountant

tōlani	tim-hay	āy,
to-weigh	they-veryly	came,

<b>Buday</b>	<b>chěsay</b>	<b>grist<sup>i</sup>-bāy,</b>	<b>yōr</b>	<b>nay</b>
I-veryly	am-Thy	farmer's-wife,	here	not-veryly

rōzani	āy.
to-abide	we-came.

11. Öziz ta miskîn kötyâh, vis<sup>t</sup>iyi,  
The-poor and penniless how-many, O-friend,

halam	dör <sup>l</sup> -dör <sup>l</sup>	āy,
the-lap-cloth	holding-out	came.

<b>Halam</b>	<b>dit<sup>1</sup>makh</b>	<b>mě</b>	<b>bār<sup>1</sup>-bār<sup>1</sup>,</b>	<b>suy</b>
The-skirts	were-given-by-	by-me	filling,	that-veryly
	me-to-them			

chuh      mōkalan      pāy.  
is      for-salvation      a-means.

12.	Kalama	sōtin	sawāb	likhan,
	A-pen	with	the-reward-of-good- actions	they-will- write,

yith-nay	lagěkh	grāy.
so-that-not	will-happen-to-them	shaking.

<b>Buday</b>	<b>chēsay</b>	<b>grist<sup>1</sup>-bāy,</b>	<b>yōr</b>	<b>nay</b>
1-verbly	am-Thy	farmer's-wife,	here	not-verbly

rōzani	āy.
to-slide	we-came.

X.—RĀJĒ BIKARAMĀJĒTŪ<sup>n</sup> KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājā*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

## 1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv <sup>i</sup>	śōr	ōs <sup>i</sup>	pakān	watī.
Men	four	were	going	by-road.
Ākh	brūha	mōdān.	Ath <sup>i</sup>	mōdānas
There-came-to- them	in-front	a-plain.	(On) this	plain
yēli	hyotukh	pakun.	lāg <sup>i</sup>	wanani
when	they-began	to-go,	they-began	to-say
pānawūn,	"talau,	wān <sup>i</sup> tav	dalīlā,	yih
mutually,	"ho,	tell-ye	story-a,	this
mōdān	kaḍōn."	Pata-kani	ākh	byākh
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
shēkhṣā.	Amis	dopukh,	"ś <sup>a</sup> h	wanta
person-a.	To-him	it-was-said-by- them,	"thou	tell-please
dalīlā,	yih	mōdān	mōkalāwahun."	Ām <sup>i</sup>
story-a,	this	plain	we-will-complete-it."	By-him
dop <sup>n</sup> nakh	phīrith,	"bōh,	hasa,	
it-was-said-by-him-to- them	in-answer,	"I,	sirs,	
wanamōwa	dalīl.	Dalil,	hasa,	wanamōwa
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	pānt.	Pāntan-kathan	gathanam	
tales	five.	For-five-tales	they-will-be-proper-to- me	



din <sup>1</sup>	rōpayēs	pāṇṭ	hath."	Yimōv
to-be-given	of-rupee	five	hundred."	By-them

dop <sup>u</sup> has	phīrith,	"bōr	hath	dimōy
it-was-said-by-	in-answer,	"four	hundred	we-will-give-
them-to-him				to-thee

bōr	zān <sup>1</sup> .	Pōṇṭyūm <sup>u</sup>	hath	gay	panunuy.
four	persons.	The-fifth	hundred	became	thine-own-
					only.

Wan-sa	katha	pāṇṭ."	Dop <sup>u</sup> nakh.—
Tell-sir	the- tales	five."	It-was-said-by-him-to-them.—

"Dyār,	hasa,	chih	sapharas.
"Monies,	sirs,	are	for-a-journey.

Yār,	hasa,	chuh	na-āsanās.
A-friend,	sirs,	is	for-non-existence (of wealth).

Āsh <sup>n</sup> nāv,	hasa,	chuh	āsanās.
A-near-	sirs,	is	for-existence (of wealth).
relation,			

Gayē	trih	katha.	Biyē	z <sup>h</sup>	katha,	hasa,
Went	three	tales.	The-other	two	stories,	sirs.

chēwa,—  
are-for-you,—

Sa	zanāna	chēwana	panūn <sup>u</sup> ,
That	woman	is-for-you-not	your-own,

yēsa	na	āsi	pānas-sōty.
who	not	will-	oneself-with.
		be	

Biyē,	hasa,—
Also,	sirs,—

Yus	rātas	bēdār	rōzi,
He-who	by-night	awake	will-remain,

suy, hasa, zēni Rājē-Bikarmājētūn<sup>a</sup>  
 he-only, sirs, will-win King-Vikramāditya's

kūr<sup>a</sup>.  
 daughter."

Wañēnakh yima katha pānt. Yim  
 Were-said-by-him-to-them these tales five. They

chis dapān, "wan-sa dalil." Yih  
 are-to-him saying, "tell-sir a-story." He

chukh dapān, "mē, hasa, wañēmōwa  
 is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānt." Mīlūv<sup>a</sup>kh laḍḍoy<sup>i</sup>.  
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath  
 They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūn<sup>u</sup>th-na; mōdān  
 were-taken-by-thee; story any was-told-by-thee-not; the-plain

chuh wuñē pakanay." Amis lōyukh  
 is still not-having-been-walked. To-him it-was-beaten

yimav-tōrav-zanēv. Am<sup>i</sup> dop<sup>u</sup>nakh,  
 by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih  
 walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."  
 he will-say, that we-will-do."

2. Dapān wustād,—  
 (Is) saying the-teacher,—



Wōt <sup>i</sup> They-arrived		pātashēhas-nish. the-king-near.		Dyut <sup>a</sup> Was-given	
phār <sup>i</sup> yād a-complaint		bōrav-zanēv. by-the-four-persons.		Dop <sup>a</sup> has, It-was-said-by-them-to-him,	
"pātashēham, "my-king,		yim <sup>i</sup> -shēkhētan by-this-person		khēy were-eaten	
asē for-us		rōpayēs of-rupee		bōr four	
hath. hundred.		Dopun, It-was-said-by-him,			
'wanamōwa 'I-will-tell-you		katha tales		pānt <sup>s</sup> . five."	
				Pātashēhan By-the-king	
dop <sup>a</sup> it-was-said		amis-shēkhētas, to-this-person,		"wan-sa "tell-sir	
				kyāh what	
won <sup>a</sup> thakh?" was-told-by-thee-to-them?"		Yih He		wōthus arose-to-him	
phīrith, in-answer,		"pātashēham, "my-king,		bōh I	
				wanay will-tell-to-thee	
				katha tales.	
pānt <sup>s</sup> . five.		Rōpayēs Of-rupee		gathanam they-are-proper-to-me	
				din <sup>i</sup> to-be-given	
pānt <sup>s</sup> five		hath. hundred.		Ada Then	
				wanay I-will-tell-to-thee	
				bōh I	
				katha the-tales	
pānt <sup>s</sup> . five."		Pātashēhan By-the-king		kāḍ <sup>i</sup> were-produced	
				rōpayēs of-rupee	
pānt <sup>s</sup> five		hath, hundred,		ditin they-were-given-	
				amis-shēkhētas. to-this-person.	
				Yim These	
kārīn were-made-		band, tied-up,		pāna by-himself	
				kūr <sup>a</sup> n was-done-by-	
				him deed-a	

ām <sup>1</sup> -pātashēhan.	Pātashōhī-hond <sup>2</sup>	pōshākh			
by-that-king.	Royalty-of	garment			
trōwun,	gadōyiyē-hond <sup>2</sup>	pōshākh	pūrun.		
was-put-off-	beggary-of	garment	was-put-on-		
by-him,			by-him.		
Biyē	gānḍin	lāl	sath	maṭhi,	
Also	were-tied-by-him	rubies	seven	on-the-arm,	
drāv	yima	katha	pānṭ	sara	karani.
he-went-forth	these	tales	five	testing	to-make

## 3. Dapān wustād,—

(1a) saying the-teacher,—

Gōḍaṇiy	drāv	bēñē-handis-shēharas-kun.		
At-the-very-	he-went-	his-sister's-city-towards.		
first	forth			
Gur <sup>2</sup>	chus	khasun <sup>2</sup> .	Wōt <sup>2</sup>	yēli
A-horse	is-for-him	to-be-mounted.	He-arrived	when
nīzikh	ath-bēñē-handis-shēharas	lüz <sup>2</sup> n		
near	to-that-sister's-city	was-sent-by-him		
shēch <sup>1</sup>	amis-bēñē,	"mē	kyāh	chuh
a-message	to-that-sister,	"to-me	verily	is
pēmōt <sup>2</sup>	muḥim.	Bōh	kyāh	yimahō
fallen	poverty.	I	of-course	should-come
tūr <sup>1</sup> ."	Ami	lüz <sup>2</sup> nas	bēñi	pot <sup>2</sup>
there-even."	By-that	was-sent-by-	by-the-	back-again
		her-to-him	sister	
phīrith	shēch <sup>1</sup> ,	"mē	kyāh	rōzan
in-answer	a-message,	"to-me	of-course	will-remain
pāma	wōr <sup>1</sup> vis-manz."	Pot <sup>2</sup>	phīrith	
reproaches	my-father-in-law's-	Back-again	in-answer	
	house-in."			



<b>lüz<sup>a</sup>nas</b>	<b>biyē</b>	<b>shēch<sup>1</sup>,</b>	<b>"mē</b>	<b>yēli</b>	<b>na</b>
was-sent-by-	again	message,	"to-me	when	not
him-to-her					

<b>bani</b>	<b>tōr</b>	<b>yun<sup>a</sup>,</b>	<b>tō-ti</b>	<b>gathēm</b>	<b>ladun<sup>a</sup></b>
will-be-	there	to-come,	nevertheless	it-is-proper-	to-be-
possible				to-me	sent

<b>naphtas</b>	<b>kēnthāh.</b>	<b>Ladaham-ay,</b>	<b>tath</b>
for-the-belly	something.	Thou-wilt-send-	to-that
		to-me-if,	

<b>gathi</b>	<b>gand</b>	<b>karun<sup>a</sup>,</b>	<b>pētha</b>	<b>gathēs</b>
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-
				for-it

<b>mōhar</b>	<b>karūn<sup>a</sup></b>	<b>panūn<sup>a</sup>."</b>	<b>Ami</b>	<b>kūr<sup>a</sup></b>
the-seal	to-be-made	thing-own."	By-that	was-done

<b>bēni</b>	<b>kōm<sup>a</sup>āh.</b>	<b>Lodun</b>	<b>panañē-kēnzē</b>
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

<b>bata-hanā,</b>	<b>yā</b>	<b>bhyot<sup>a</sup></b>	<b>yā</b>	<b>shōth.</b>
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

<b>Pētha</b>	<b>kūr<sup>a</sup>nas</b>	<b>panūn<sup>a</sup></b>	<b>mōhar,</b>	<b>korun</b>
Upon (it)	was-made-by-	her-own	seal,	was-made
	her-for-it			by-her

<b>rawāna</b>	<b>amis-bōyis.</b>	<b>Tām<sup>1</sup></b>	<b>yēli</b>	<b>wuch<sup>a</sup></b>
dispatching	to-that-brother.	By-him	when	was-seen

<b>bēnē-hūnz<sup>a</sup></b>	<b>mōhar,</b>	<b>roṭun,</b>	<b>ātiy</b>
the-sister-of	the-seal,	was-taken-	in-that-
		by-him,	very-place

**thōwun-dabōvith.**  
was-buried-by-him.

4.	Drāv	yāra-sanzi-wati.	Yēli	wōt <sup>a</sup>
	He-went-forth	on-a-friend's-the-road.	When	he-arrived
nīzikh	sūzun	amis	mahanyuv <sup>a</sup> ,	"yār,
near	was-sent-	to-him	a-man (saying),	"(thy)
	by-him			friend,
hasa,	ōy.	Pātashōhī	chēsna.	Suh,
sir,	is-come-to-thee.	Royalty	is-to-him-not.	He,
hasa,	chuy	muhimzad."	Yāran	yēli
sir,	is-verity	struck-by-adversity."	By-the-friend	when
būz <sup>a</sup> ,	drāv,	wōt <sup>a</sup>	amis-yāras-nish.	
it-was-heard,	he-went-forth,	he-arrived	that-friend-near.	
Dapān	chus,	"hā	yāra,	kati
Saying	he-is-to-	"O	friend-O,	whence
	him,			didst-thou-
				become-for-me
yōr	pōda?"	Pakān	chih	dōnaway.
here	manifest?"	Going	they-are	both.
Amis	ōs <sup>a</sup>	miskīnī-hond <sup>a</sup>	pōshākh	nōl <sup>i</sup> .
To-that-one	was	poverty-of	garment	on-the-neck.
Dapān	chus,	"yāra,	yih	khal <sup>a</sup> t-ē-shōhī
Saying	he-is-to-him,	"friend,	this	robe-of-royalty
dita	mě.	Yih	myōn <sup>a</sup>	pōshākh
please-give	to-me.	This	my	garment
shunta	ś <sup>a</sup> h."	Yih	ās-na-bōzana,	"yih
please-put-on	thou."	This	was-not-considered-	"this
			by-him,	
chuh	amis	miskīnī-hond <sup>a</sup>	pōshākh"	
is	to-that-one	beggary-of	garment"	
yih	ās-bōzana	khal <sup>a</sup> t-ē-shōhī;	kami-mōkha?	
this	was-considered	a-robe-of-royalty;	on-what-account?	



<b>Mahabata-söty.</b>	<b>Gav.</b>	<b>Wöt<sup>1</sup></b>	<b>yāra-sond<sup>a</sup></b>
Affection-through.	He-went.	They-arrived	the-friend-of

<b>gara.</b>	<b>Yaran</b>	<b>kür<sup>u</sup>nas</b>	<b>ziyāphath</b>
house.	By-the-friend	was-made-by-him-for-him	a-feast

<b>löyik-ě-pādashāh.</b>	<b>Sapañēs</b>	<b>ot<sup>u</sup>-tāñ</b>	<b>z<sup>h</sup></b>
worthy-of-a-king.	There-happened-to-him	there-up-to	two

<b>katha</b>	<b>sara.</b>
statements	in-investigation.

5. **Drāv** **wuñ** **zanāni-handis-shēharas-kun.**  
 He-went-forth now (his) wife's-city-towards.

<b>Wôt<sup>a</sup></b>	<b>ath-shēharas</b>	<b>and-kun.</b>	<b>Ati</b>
He-arrived	of-that-city	the-outskirt-towards.	There

<b>ös<sup>u</sup></b>	<b>buḍ<sup>u</sup></b>	<b>zanānā.</b>	<b>Byūṭh<sup>u</sup></b>	<b>ām<sup>i</sup>-sandi-gari.</b>
was	an-old	woman-a-certain.	He-stayed	in-her-house.

<b>Dopun</b>	<b>amis-bujě-zanāni,</b>	<b>"ditam</b>	<b>drôt<sup>u</sup>.</b>
It-was-said-by-him	to-that-old-woman,	"please-give-to-me	a-sickle.

<b>Bōh</b>	<b>ana</b>	<b>yimis-guris-kyut<sup>u</sup></b>	<b>gāsa."</b>	<b>Drāv</b>
I	will-bring	this-horse-for	grass."	He-went-forth

<b>gāsa</b>	<b>anani.</b>	<b>Wuchun</b>	<b>ati</b>	<b>gāsa-mōḍānā,</b>
grass	to-bring.	Was-seen-by-him	there	grass-plain-a-certain,

<b>ath<sup>i</sup></b>	<b>chuh</b>	<b>lōnān.</b>	<b>Yih</b>	<b>ös<sup>u</sup></b>	<b>rakh</b>
to-it-veryly	he-is	reaping.	This	was	the-private-field

<b>pādashēha-sünz<sup>u</sup>.</b>	<b>Ös<sup>i</sup></b>	<b>lārān</b>	<b>ṭahāl<sup>i</sup>.</b>
the-king-of.	Were	running-up	the-grooms.

<b>Nyūkh</b>	<b>raṭith</b>	<b>pananis-mējēras-nish.</b>
He-was-taken- by-them	having-seized	their-own-master-of-the- horse-near.

<b>Korukh</b>	<b>kōd.</b>	<b>Rāth</b>	<b>āyē.</b>	<b>Amis</b>
He-was-made- by-them	imprisoned.	Night	came.	To-him

<b>chēh</b>	<b>gaṣhān</b>	<b>pōda</b>	<b>zanānā</b>	<b>akh,</b>
is	becoming	manifest	woman-a	one,

<b>amis-mējēras</b>	<b>ziyāphathā</b>	<b>hēth.</b>	<b>Yih</b>
to-that-master-of-the- horse	dish-of-food-a	having-brought.	He

<b>chuh</b>	<b>bihih</b>	<b>cārpāyi-pēth.</b>	<b>Ziyāphath</b>
is	seated	a-bedstead-on.	The-dish-of-food

<b>thūv<sup>u</sup>nas</b>	<b>bōnṭha-kani.</b>	<b>Ath<sup>i</sup></b>	<b>wāth<sup>i</sup></b>
was-placed-by-her- for-him	front-in.	To-it-veryly	they-descended

<b>khēni</b>	<b>dōnaway.</b>	<b>Hanā</b>	<b>h<sup>a</sup>rēyēkh.</b>	<b>Yih</b>
to-eat	both.	A-little	remained-over-for- them.	This

<b>dyutukh</b>	<b>amis-kōdis.</b>	<b>Kor<sup>u</sup>has</b>	<b>ālav,</b>
was-given-by-them	to-this-prisoner.	Was-made-by-them- to-him	a-call,

<b>"hatō</b>	<b>kōdyau,</b>	<b>yih</b>	<b>khyuh</b>	<b>sōn<sup>u</sup></b>
"ho	prisoner-O,	this	eat	our

<b>shēth-han."</b>	<b>Kōd<sup>i</sup></b>	<b>roṭ<sup>u</sup>,</b>	<b>khyōn.</b>	<b>Ātiy</b>
waste-food- a-little."	By-the-prisoner	it-was-taken,	it-was-eaten- by-him.	There- veryly

<b>chuh</b>	<b>panaṇē</b>	<b>jāyē</b>	<b>bihih.</b>	<b>Yimav-dōyav</b>
he-is	in-his-own	in-place	seated.	By-these-two

<b>kūr<sup>a</sup></b>	<b>tamaskhuri;</b>	<b>ath-palangas</b>	<b>phūt<sup>a</sup></b>
was-made	jesting;	to-that-bedstead	was-broken



tür<sup>a</sup>. Korukh ālav amis-ködis, "t<sup>a</sup>h  
the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phüt<sup>a</sup> tür<sup>a</sup>, tē  
please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy." Am<sup>i</sup> dop<sup>a</sup>nakh, "ān,  
I-wonder-if it-will-within- By-him it-was-said-to- "yes,  
thy-power." them,

tagēm-nā ? Hamsāyē chim chān."  
will-it-not-be-within- Neighbours are-to-me carpenters."  
my-power ?

Dop<sup>a</sup>has, "wōla," Wōt<sup>a</sup> ot<sup>a</sup>. Ami-  
It-was-said-by-them- "come," He-arrived there. By-that-  
to-him,

zanāni parzanōw<sup>a</sup> panun<sup>a</sup> khāwand.  
woman he-was-recognized (as) her-own husband.

Am<sup>i</sup> ōs<sup>a</sup>-parzanōv<sup>a</sup>müt<sup>a</sup> brōnṭh, yēli yih  
By-him she-had-been-recognized before, when this

bata-han diṭ<sup>a</sup>has. Yih zanāna chēh  
food-a-little was-given-by-them-to- This woman is  
him.

dapān amis-mējēras, "wun kyāh karav ?  
saying to-this-master-of-the- "now what shall-we-do ?  
horse,

Yih chuh myōn<sup>a</sup> khāwand. Yih gāṭhi  
This is my husband. He is-proper

mārun<sup>a</sup> rātas-rāth." Hukum dyutun  
to-be-killed this-very-night." An-order was-given-by-him

mārawāṭalan. Dop<sup>a</sup>nakh, "niyūn yih  
to-the-executioners. It-was-said-by-him-to- "take-him this  
them,







<b>Yār</b>	<b>chuh</b>	<b>na-āsanās.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-veryly.

<b>Zanāna</b>	<b>sa</b>	<b>chēna</b>	<b>panūn<sup>a</sup>,</b>	<b>yēsa</b>	<b>na</b>
Woman	that	is-not	one's-own,	who	not

<b>pānas-sōty</b>	<b>chēh.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
oneself-with	is.	That-also	true-veryly.

<b>Dyār</b>	<b>chih</b>	<b>bakār</b>	<b>sapharas.</b>	<b>Ti-ti</b>
Monies	are	useful	for-a-journey.	That-also

**pozuy.**  
true-veryly.

<b>Yima</b>	<b>tōr</b>	<b>katha</b>	<b>karēmav</b>	
These	four	statements	were-made-by-me-for-you	

<b>sara.</b>	<b>Wuñ</b>	<b>wanyūm</b>	<b>pōñim<sup>a</sup></b>	<b>kath."</b>
tested.	Now	tell-ye-me	the-fifth	statement."

<b>Dop<sup>u</sup>nas</b>	<b>ām<sup>i</sup></b>	<b>shēkhṭan</b>	<b>pot<sup>a</sup></b>	<b>phīrith,</b>
It-was-said-by- him-to-him	by-this	by-person	back-again	in-answer,

<b>"rōpayē</b>	<b>hath</b>	<b>gathēm</b>	<b>dyun<sup>a</sup>."</b>	<b>Dyut<sup>u</sup>nas</b>
"rupees	hundred	are-proper- to-me	to-be-given."	Was-given-by- him-to-him

<b>pātashēhan.</b>	<b>Dop<sup>u</sup>nas,—</b>
by-the-king.	It-was-said-by-him-to-him,—

<b>"Yus</b>	<b>rātas</b>	<b>bedār</b>	<b>rōzi,</b>
"He-who	by-night	awake	will-remain,

<b>suy</b>	<b>zēni</b>	<b>Rājē-Bikarmājētūn<sup>a</sup></b>	<b>kūr<sup>a</sup>."</b>
he-only	will-win	King-Vikramāditya's	daughter."

<b>7. Pātashēhan</b>	<b>kūr<sup>a</sup></b>	<b>kōm<sup>a</sup>,</b>	<b>Lōgun</b>
By-the-king	was-done	a-deed.	Was-imitated- by-him



phakīr.	Gav,	wôt <sup>a</sup>	Rājē-Bikarmājētun <sup>a</sup>	
a-faqr.	He-went,	he-arrived	King-Vikramāditya's	

gara.	Nazarbāzav	kūr <sup>a</sup>	nazar,	
house.	By-the-watchers	was-done	watching,	

khbardārav	niyē	khavar	amis-rājēs.	
by-the-newsmen	was-brought	news	to-this-king.	

Dop <sup>a</sup> has,	"rājē-sōba,	phakīrā	akh	
It-was-said-by-them-to-him,	" King-Sir,	faqr-a	one	

gamot <sup>a</sup>	pōda.	Yihuy	dapān,	' bōh
(is) become	manifest.	He-veryly	(is) saying,	' I

zēnan	rājē-sūnz <sup>a</sup>	kūr <sup>a</sup> .' "	Rājē	wanān
will-win-her	the-king's	daughter.' "	The-king	saying

chukh	pot <sup>a</sup>	phīrith,	"az-tān	kōtyāh
is-to-them	back-again	in-answer,	" today-up-to	how-many (are)

gamāt <sup>i</sup>	rājēzāda	ati	māra !	Wun	gav
gone	princes	here	to-death !	Now	is-gone

yih	phakīr	hawāla-y-Khōdā,	ada	yā
this	faqr	(in) the-care-of-God,	then	either

lasi	yā	mari.	Gathiv,	khōlyūn
he-will-survive	or	he-will-die.	Go-ye,	cause-ye-him-to-mount

kuṭhis-manz."	Yēti	yih	rājē-sūnz <sup>a</sup>	kūr <sup>a</sup>
the-room-in."	Where	this	king's	daughter

ōs <sup>a</sup> ,	palang	trōw <sup>a</sup> has	shīrith.	Khoth <sup>a</sup>
was,	a-bed	was-put-by-them-for-him	having-made-ready.	Ascended

yih	phakīr	palangas-pēṭh.	Amis-khōtūni	
this	faqr	the-bed-on.	To-this-lady	

kēh	chēna.	Āv	phakir,	wôt <sup>a</sup>	biyě
any	is-not.	Came	the-faqr.	he-arrived	again



<b>ath-palangas-nishē.</b>	<b>Khôtūni</b>	<b>diē<sup>a</sup>n</b>	<b>zīr<sup>a</sup>,</b>
that-bed-near.	To-the-lady	was-given-by-him	a-push,

<b>katha</b>	<b>karēn</b>	<b>amis-sōty.</b>	<b>Ath-pōshākas</b>
speeches	were-made-by-him	her-with.	To-that-garment

<b>korun</b>	<b>biyē</b>	<b>yinsān-hyuh<sup>a</sup>,</b>	<b>gav</b>	<b>biyē</b>
it-was-made-by-him	again	a-human-being-like,	went	again

<b>phakīr,</b>	<b>byūth<sup>a</sup></b>	<b>dūri-pahān.</b>	<b>Shēmāh</b>	<b>chuh</b>
the-faqīr,	he-sat	at-a-distance-a-little.	A-lamp-flame	is

<b>dazōn<sup>i</sup>.</b>	<b>Athas-kēth</b>	<b>kūd<sup>a</sup>n</b>	<b>shēmshēr.</b>
burning-veryly.	The-hand-in	was-drawn-forth-by-him	a-sword.

<b>Amis-khôtūni-handi-shikama-manza</b>	<b>log<sup>a</sup></b>	<b>nērani</b>
This-lady's-the-belly-from-in	began	to-issue

<b>yih</b>	<b>aj<sup>a</sup>dāh.</b>	<b>Log<sup>a</sup></b>	<b>ath-pōshākas-manz</b>	<b>atani.</b>
this	python.	It-began	this-garment-in	to-antar.

<b>Tuj<sup>a</sup>n</b>	<b>shēmshēr,</b>	<b>chuh</b>	<b>amis-aj<sup>a</sup>dāhas</b>
Was-raised-by-him	the-sword,	he-is	to-this-boa-constrictor

<b>katarān,</b>	<b>mōrun,</b>	<b>karēnas</b>	<b>gañē,</b>
cutting-to-pieces,	it-is-killed-by-him,	were-made-by-him-of-it	lumps,

<b>ṭhunun</b>	<b>ath-palangas-tal.</b>	<b>Khot<sup>a</sup></b>	<b>pāna</b>
it-was-put-by-him	that-bed-under.	He-mounted	himself

<b>palangas-pēth,</b>	<b>shēmshēr</b>	<b>diē<sup>a</sup>n</b>	<b>shānd,</b>
the-bed-upon,	the-sword	was-put-by-him	(under) the-pillow,

<b>ta</b>	<b>shōng<sup>a</sup>.</b>
and	he-went-to-sleep.

8. Rāth gayē ādā, subuh log<sup>u</sup> yini.  
 The-night went (to) com- morning began to-come.  
 pletion,

Am<sup>1</sup>-Rājē-Bikarmājētan dop<sup>u</sup> mārāwātalan,  
 By-this-King-Vikramāditya it-was-said to-the-executioners,

"gathiv. Yih phakīr āsi mumot<sup>u</sup>.  
 "go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tān kōtyāh  
 Him-veryly bring-ye-down-him. Today-up-to how-many

rājēzāda gamāt<sup>1</sup> māra, ta yi-ti  
 princes (are) gone to-death, and this-one-also

āsi mumot<sup>u</sup>," Khāt<sup>1</sup> ath-kuṭhis-manz.  
 will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.  
 Was-seen-by-them the-faqīr safe-sound living-veryly.

Nazarabāzav kūr<sup>u</sup> nazar, khabardārav  
 By-the-watchers was-done watching, by-the-newsmen

niyē khabar rājēs. Dop<sup>u</sup>has,  
 was-brought news to-the-king. It-was-said-by-them-  
 to-him,

"Rājē-sa, phakīr chuh zinday." Rājē-sōb  
 "King-Sir, the-faqīr is living-veryly." The-king-Sir

khot<sup>u</sup> pāna kuṭhis-manz. Karān chuh  
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,  
 congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, t<sup>h</sup>h wanta kētha-pōṭh<sup>1</sup> bacyōkh."  
 "faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bēdār rōzana-sōty.  
 Saying is-to-him the-faqīr, "awake remaining-by.



Rājē-sa, kar nazar palangas-tal." Rājēn  
King-Sir, do looking the-bed-under." By-the-king

kūr<sup>u</sup> nazar. Wuchun palangas-tal  
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Trōv<sup>u</sup>mūt<sup>a</sup> phakīran mōrith.  
evil-spirit-a one. (It-was) put by-the-faqr having-killed.

Dapān chuh phakīr amis-rājēs, "zabān  
Saying is the-faqr to-this-king, "promise

kyāh chēy kūr<sup>u</sup>mūt<sup>a</sup> ? " Rājē chus  
what is-by-thee made ? " The-king is-to-him

dapān, "poz<sup>u</sup> chuh, Khōdāy chuh  
saying, "true is, God-verity is

kunuy." Phakīr chus dapān, "yih,  
one-only." The-faqr is-to-him saying, "this,

hasa, chēy át<sup>i</sup> panūn<sup>u</sup> kūr<sup>u</sup>. Mē  
Sir, is-to-thee here-verity thine-own daughter. To-me

di-sa panun<sup>u</sup> nishāna." Dis<sup>u</sup>nas wōj<sup>a</sup>  
give-Sir thine-own token." Was-given-by-him-to-him a-ring

amis-phakīras. Phakīra-sūnz<sup>u</sup> wōj<sup>a</sup> rūt<sup>a</sup>  
to-this-faqr. The-faqr's ring was-taken

ām<sup>i</sup>-rājēn.  
by-this-king.

9. Drāv phakīr, wōt<sup>u</sup> panun<sup>u</sup> shēhar.  
Went-forth the-faqr, he-arrived his-own city.

Phakīriyē-hond<sup>a</sup> jāma ṭhunun-kaḍith.  
Faqrhood-of coat was-doffed-by-him.

<b>Pātashōhī-hond<sup>a</sup></b>	<b>pōshākh</b>	<b>pūrun.</b>	<b>Dyutun</b>
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him
<b>hukum</b>	<b>lashkari,</b>	<b>"nīriv-sa</b>	<b>mě</b>
order	to-the-army,	"go-ye-forth-sirs	me
			<b>sōty."</b>
			with."

### 10. Dapān wustād,—

(Is) saying the-teacher,—

<b>Gōḍāñiy</b>	<b>gav</b>	<b>ath-bēñē-handis-shēharas.</b>	<b>Yih</b>
At-the-very-first	he-went	to-that-sister's-city.	This
<b>pātashāh-ti</b>	<b>ōs<sup>a</sup></b>	<b>bāj</b>	<b>tārān</b>
king-also	was	tribute	paying
			to-this-very-king.

<b>Ūñ<sup>a</sup>n</b>	<b>bēñē</b>	<b>panūñ<sup>a</sup>,</b>	<b>thūv<sup>a</sup>nas</b>	<b>bōñtha-kani</b>
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

<b>sa</b>	<b>tami-dōhūc<sup>a</sup></b>	<b>ziyāphath,</b>	<b>yēth</b>	<b>tami-</b>
that	of-that-day	present-of-food,	to-which	by-that-

<b>bēñi</b>	<b>mōhar</b>	<b>ōs<sup>a</sup>s</b>	<b>pēṭha</b>	<b>kūr<sup>a</sup>mūts<sup>a</sup>.</b>
sister	seal	was-for-it	on	made.

<b>Dapān</b>	<b>chus,</b>	<b>"yih</b>	<b>chyā</b>	<b>mōhar</b>	<b>cyōñ<sup>a</sup>?"</b>
Saying	he-is-to-her,	"this	is	seal	thine?"

<b>Dop<sup>a</sup>nas</b>	<b>phīrith,</b>	<b>"myōñ<sup>a</sup>y</b>	<b>chēh."</b>	<b>Dapān</b>
It-was-said- by-her-to-him	in-an-swer,	"mine-verity	it-is."	Saying

<b>chus</b>	<b>yih</b>	<b>pātashāh,</b>	<b>"bōy</b>	<b>kyāh</b>	<b>gōs</b>
is-to-her	this	king,	"I-verity	of-a-surety	am

<b>tami-dōhuk<sup>a</sup></b>	<b>miskīn.</b>	<b>Pāz<sup>i</sup>-pōṭh<sup>i</sup></b>	<b>chuh</b>	<b>āsh<sup>a</sup>nāv</b>
of-that-day	the-beggar.	Truly	is	a-relation

**āsanas."**

for-existence (of wealth)."



11. Hēs<sup>n</sup> amis-pātashēhas-ti lashkar,  
 Was-taken-by-him of-that-king-also the-army,  
 dyutun kadam yāra-sond<sup>u</sup> kun. Wōt<sup>a</sup>  
 was-put-by-him footstep the-friend-of direction. He-arrived  
 yāras-nish. Yāran kūr<sup>a</sup> ziyāphath  
 the-friend-near. By-the-friend was-made a-feast  
 yiman-dōn pātashōhiyēn-kiṭ<sup>a</sup>. Rāth kūd<sup>a</sup>kh  
 these-two kingdoms-for. Night was-passed-  
 by-them  
 āt<sup>i</sup>, sub<sup>a</sup>han drāy.  
 there, at-dawn they-went-  
 forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.  
 Was-put- footstep that-the-father-in-law's-the-city-towards.  
 by-him

- Anān chuh nād dith amis-pātashēhas.  
 Bringing he-is call having-given to-this-king.  
 Dapān chus, " anukh-sa ṭahāl<sup>i</sup>. Timav  
 Saying he-is-to-him, " bring-them-Sir the-grooms. By-them  
 chuh cyāñē-rakhi-manza tūr roṭ<sup>u</sup>mot<sup>a</sup>. Suh  
 is thy-private-field-from-in a-thief seized. He  
 kati chukh thōw<sup>u</sup>mot<sup>a</sup> ? " Ānikh ṭahāl<sup>i</sup>,  
 where is-by-them put ? " Were-brought- the-grooms.  
 by-them  
 dop<sup>a</sup>hakh, " yus tōhē tūr roṭ<sup>u</sup>wa  
 it-was-said-by- " what by-you thief was-seized-  
 them-to-them, by-you  
 rakhi-manza, suh kati chuwa  
 the-private-field-from-in, he where is-by-you

thôw<sup>a</sup>mot<sup>a</sup> ? " Yimav won<sup>a</sup>, " pātashēham,  
put ? " By-them it-was-said, " my-king.

asē chuh kor<sup>a</sup>mot<sup>a</sup> hawāla pananīś-  
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop<sup>a</sup>has,  
officer-the-master-of- Was-brought- the-master-of- Was-said-by-  
the-horse." by-them the-horse. them-to-him,

"nōmav ṭahalyav koruy hawāla sūr,  
"by-these grooms was-made- in-custody a-thief,  
to-thee

suh kati thōwuth ? " Yih chukh dapān,  
he where was-put-by-thee ? " He is-to-them saying,

"mē dyūth<sup>a</sup>-na." Tabāl<sup>i</sup> chis karān  
"by-me he-was-seen-not." The-grooms are-to-him making

gawōy<sup>i</sup>, "pātashēham, asē kor<sup>a</sup> tāhkhīth  
witnessing, "my-king, by-us was-made certainly.

amis hawāla." Dop<sup>a</sup>nakh am<sup>i</sup>-pātashēhan,  
to-him in-custody." Was-said-by- by-this-king,  
him-to-them

yus tami-dōha phakīr lōgith ōs<sup>a</sup>,  
he-who on-that-day faqīr having-made-himself- was,  
to-resemble

suy chukh dapān, "anyūkh mārāwātal  
he-verbatim is-to-them saying, "bring-ye-them the-executioners

bōr. Tim wanan pānay." Ānikh tim.  
four. They will-say themselves- Were-brought- they,  
verily." by-them

Dapān chukh yih pātashāh, "tōhē-nīsh  
Saying is-to-them this king, "you-near



chuh	amānath	tas-phakīra-sond <sup>a</sup> ,	suh
is	a-deposit-in-trust	of-that-faqr,	that

diyiv	yūr <sup>1</sup> ."	Yimav-mārawātalau	kūr <sup>a</sup>
give-ye	here-veryly."	By-these-executioners	was-done

kōm <sup>a</sup> .	Kāḍikh	yim	lāl	sath,	thōvikh
a-deed.	Were-produced-	these	rubies	seven,	were-put-
	by-them				by-them

pātashēhas	bōṇṭha-kani.	Satav-manza
to-the-king	in-front.	The-seven-from-in

tulin	ṣōr,	kār <sup>1</sup> nakh	hawāla.	Dop <sup>a</sup> nakh,
were-lifted-	four,	were-made-by-	in-charge.	It was-said-by-
by-him		him-to-them		him-to-them,

"yim	kām <sup>1</sup>	ōs <sup>1</sup> wa	dīt <sup>1</sup> māt <sup>1</sup> ?"	Dop <sup>a</sup> has,
"these	by-whom	were-to-	given?"	Was-said-by-
		you		them-to-him,

"phakīran-āk <sup>1</sup> ."	"Tām <sup>1</sup>	kami	bāpath?"
"by-faqr-one."	"By-him	on-what	account?"

"Suh	ōs <sup>a</sup>	dyut <sup>a</sup> mot <sup>a</sup>	yim <sup>1</sup> -mējēran
"He	was	given	by-this-master-of-
			the-horse

mārana-bāpath."	Dapān	chuh	pātashāh
killing-for."	Saying	is	the-king

amis-mējēras-kun,	"mē	chukhnā	parzanāwān?
this-master-of-the-horse-to,	"me	art-thou-not	recognizing?

Bōy	kyāh	gōs	suh	phakīr	yus
I-veryly	certainly	am	that	faqr	who

kōd	ōs <sup>a</sup> than	kor <sup>a</sup> mot <sup>a</sup> .	Gōḍaṇ	āyē
imprisoned	was-by-thee-he	made.	At-first	came

sa	khōtūna	ziyāphath	hēth.	Khēyēv
that	lady	a-dish-of-food	taking.	Was-eaten

yēkh-jāh.	H <sup>a</sup> ryōv	ṭhyot <sup>a</sup> .	Kor <sup>a</sup> wa	mē
in-one-place.	Remained-	waste-food.	Was-made-	to-me
	over		by-you	

ālav;	dop <sup>a</sup> wam,	wōla	kōdyau,	yih
a-call;	it-was-said-by-	'come	prisoner-O,	this
	you-to-me,			

khyō	sōn <sup>a</sup>	ṭhyot <sup>a</sup> .'	Tami-pata	ās	bōh.
eat	our	waste-food.'	That-after	came	I.

Rot <sup>a</sup>	mē	ta	khyauv.	Tami-pata
Was-taken	by-me	and	was-eaten.	That-after

kūr <sup>a</sup> wa	murdamāzōr <sup>i</sup> .	Phūt <sup>a</sup> wa	palangas
was-made-	laughing-joking.	Was-broken-	of-the-bedstead
by-you		for-you	

tūr <sup>a</sup> .	Kor <sup>a</sup> wa	mē	ālav,	'ṭ <sup>a</sup> h	mā
the-tenon.	Was-made-	to-me	a-call,	'thou	I-wonder-
	by-you				if

zānakh	yith-palangas	wāṭh	karith ?'
thou-wilt-know	to-this-bedstead	joining	having-made ?'

Mē	dopum <sup>a</sup> wa,	'ān,	zāna-nā ?	Hamsāyē
By-me	it-was-said-by-	'yes,	shall-I-not-	A-neighbour
	me-to-you,		know ?	

chum	chān.'	Palangas	dyutum <sup>a</sup> wa
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-
			me-for-you

wāṭh	karith.	Ami-pananī-zanāni	parzanōwus.
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop <sup>a</sup> nay	ṭē,	'yüh	chuh	myōn <sup>a</sup>
It-was-said-by-	to-thee,	'this	is	my
her-to-thee				

khāwand.	Yih	chuh	āmot <sup>a</sup>	phakīr
husband.	He	is	come	a-faqr





ti.	Khananôwun	khôd,	thananôvin
and.	Was-caused-to-be-dug-	a-pit,	were-caused-to-be-cast
	by-him		

dônaway	ath-khōḍas,	karanôv <sup>u</sup> n	kañē-kūn <sup>a</sup> .
both	(into) that-pit,	was-caused-to-be-	lapidation.
		done-by-him	

Atiy	chuh	likhān	sōhib-i-kitāb,—
Here-verbatim	is	writing	a-master-of-books,—
"Shrākh,		sar <sup>a</sup> ph,	maḥ <sup>a</sup> r-i-zan,
"A-knife,		a-serpent,	coquetry-of-a-woman,
	bē-wōphā."		
	treacherous."		

14.	Drāv	ati	phūrith	yih	pātashāh.
	Went-	from-	returning	this	king.
	forth	there			

Wôt <sup>a</sup>	ot <sup>a</sup>	Rājē-Bikarmājētun <sup>a</sup>	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājēs	khabar,	"pātashāh
Giving	they-are	to-the-king	news,	"a-king

chuh	āmot <sup>a</sup>	pananēn-bātan."	Rājē	chukh
is	come	for-his-own-people-of-	The-king	is-to-them
		the-house (i.e. wife)."		

dapān,	"sa	chēh	phakīra-sūnz <sup>a</sup> .
saying,	"she	is	a-faqr-of.

Pātashāha-sūnz <sup>a</sup>	chēna."	Pātashāh	chus
A-king-of	she-is-not."	The-king	is-to-him

dapān,	"bōy	gōs	suh	phakīr.	Mē-nishē
saying,	"I-verbatim	am	that	faqr.	Me-near

chuh	cyôn <sup>a</sup>	nishāna,	tē-nishē	chuh
is	thy	token,	thee-near	is



myôn <sup>a</sup>	nishāna."	Dapān	chus	rājē,
my	token."	Saying	is-to-him	the-king,

"tami-dōhūc <sup>a</sup>	phakīrī	kyāh	gayē?	azic <sup>a</sup>
"of-that-day	faqīrhood	why	was?	of-today

pātashōhī	kyāh	gayē?"	Dapān	chus
royalty	why	became?"	Saying	is-to-him

pātashāh,	"mē	āsa	hēsamaba	katha
the-king,	"by-me	were	taken	statements

pānt <sup>s</sup>	mōlī.	Timay	ôsus	sara	karān.
five	at-a-price.	Them-veryly	I-was	tested	making.

Tamiy	ôsum	lôg <sup>a</sup> mot <sup>a</sup>	phakīr."	Rājēn
Therefore	was-by-me	taken-the-samblance-of	a-faqīr."	By-the-king

kūr <sup>a</sup>	kōm <sup>a</sup> .	Dit <sup>1</sup> nas	sōty	panān <sup>1</sup>
was-done	a-deed.	Were-given-by-him-to-him	in-company	his-own

bōb <sup>a</sup> .	Drāv,	wōt <sup>a</sup>	pananis-shēharas-
people-of-the-house (i.e. wife).	He-went-forth,	he-arrived	his-own-city-

manz.	Chuh	karān	rājy.	Wa-salām,
in.	He-is	doing	ruling.	And-the-peace,

wa-yikrām.  
and-respect.

**XI.—PHŌRSAT SŌHIBUN<sup>U</sup> SHĀR YĒLI**

XI.—FORSYTH SĀHIB-OF POEM WHEN

**YĀRKAND ZĒNANI GAV**

YĀRKAND TO-CONQUER HE-WENT

<b>Yiy</b>	<b>mě</b>	<b>dyūth<sup>u</sup>may,</b>	<b>tī</b>	<b>gaṭhta</b>
What-	by-me	was-seen-by-me-veryly,	that-	please-go-
verily			verily	thou

**bōzān.**

hearing.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>1</b>
Yārkand	we-shall-bring-it	conquering.	1

<b>Gōḍaṇ</b>	<b>dop<sup>a</sup></b>	<b>Māl<sup>u</sup>kāṇi,</b>	<b>"kus</b>	<b>kari</b>
First	was-said	by-the-Queen,	"who	will-do

**yuhay** **kār ?**

this-very work ?

<b>Phōrsaṭ</b>	<b>chuh</b>	<b>zōrāwār.</b>
Forsyth	is	powerful.

<b>Rājē,</b>	<b>bēh</b>	<b>Yārkand,</b>	<b>bāj</b>	<b>gaṭh</b>
O-king,	sit-thou	(in) Yārkand,	tribute	go

**tārān.**

taking.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān."</b>	<b>2</b>
Yārkand	we-shall-bring-it	conquering."	2

<b>Landana-pēṭha</b>	<b>Yārkand</b>	<b>yimav</b>	<b>kor<sup>a</sup></b>
London-from	(up to) Yārkand	by-whom	was-done

**tay.**

authority.



**Mashhūr, hā, ṣōpōr<sup>a</sup> gay.**  
 Celebrated, Ha, on-all-sides they-became.

**Gōḍaṇ Sōnamargi chāwān pōshē-mōḍān.**  
 First at-Sonamarg (they-were) (the-odours-of) the-  
 enjoying flower-meadows.

**Yārkaṇd anōn zēnān. 3**  
 Yārkaṇd we-shall-bring-it conquering. 3

**Hukm-i-Māhrāj Bōṭanis brōh drāv,**  
 The-order-of-the-Mahārāja to-Tibet in-advance issued.

**“Baltī. tum āgē jāv.**  
 “O-Baltis, you ahead go-ye.

**Pichē jāwō Kashmīr nālē cālān.<sup>1</sup>**  
 Afterwards go-ye to-Kashmīr with a-certificate-  
 of-dispatch.”

**Yārkaṇd anōn zēnān. 4**  
 Yārkaṇd we-shall-bring-it conquering. 4

**Rasad say ṣōpōr<sup>a</sup> kūr<sup>a</sup>hay taraphan.**  
 Assembling that- on-all- was-made-by- in-(all)  
 very sides them-for-you directions.

**Gōḍa log<sup>a</sup> Marāz-i-Pargan.**  
 At-first was-reached Marāz-of-the-Pargana.

**Tim wadān ṓsī, “kot<sup>a</sup> lāg<sup>i</sup> gōr-zān?”**  
 They lamenting were, “where (are we) ignorant-  
 arrived ones?”

**Yārkaṇd anōn zēnān. 5**  
 Yārkaṇd we-shall-bring-it conquering. 5

**Timan Bōṭa-garan Kōshir<sup>i</sup> thōv<sup>i</sup>k<sup>i</sup>,**  
 In-those Tibetan-houses Kashmīris (were) stationed,

<sup>1</sup> This speech of the Mahārāja of Kashmīr is meant to be in Hindī.

Böṭa-böy<sup>i</sup>                      brūh                      nyöṽ<sup>i</sup>k<sup>i</sup>.  
The-Tibetan-brothers    in-advance (were)    dispatched.

Gur<sup>i</sup>                      bīṭh<sup>i</sup>                      dākas,                      zōmba                      chih  
Horses                      were-stationed                      for-the-post,                      yaks                      are

gāsa                      sārān.  
grass                      conveying-and-piling.

Yārkand                      anōn                      zēnān.                      6  
Yārkand                      we-shall-bring-it                      conquering.                      6

Barāyě                      kōmbakas                      zanānan                      chih  
In-the-way-of                      for-reinforcement                      women                      they-are

sōmb<sup>a</sup>rān,  
collecting.

Zyun<sup>a</sup>                      ta                      gāsa                      wartāwān.  
Firewood                      and                      grass                      distributing.

Ajě                      āsa                      pyāwal,                      kēh                      āsa                      dujān.  
Half (i.e.                      were                      fresh-from-                      some                      were                      pregnant.  
some)                      childbed,

Yārkand                      anōn                      zēnān.                      7  
Yārkand                      we-shall-bring-it                      conquering.                      7

Gur<sup>i</sup>                      manganöṽ<sup>i</sup>hay                      kókar-gāman,  
Horses                      were-demanded-by-them                      (in)-fowl-villages,

“ Chuh ”                      karun<sup>a</sup>                      yim                      na                      zānan.  
“ Tchh ” (is)                      to-be-made                      who                      not                      know (how to  
                    (by-those)                      make the sound).

“ Hār<sup>i</sup> hār<sup>i</sup> ”                      karān                      ös<sup>i</sup>                      timan  
“ Hār<sup>i</sup> hār<sup>i</sup> ”                      making                      they-were                      them

pakanāwān.  
causing-to-go.



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>8</b>
Yārkand	we-shall-bring-it	conquering,	8

<b>Kala</b>	<b>kān<sup>1</sup></b>	<b>dōmbij<sup>2</sup></b>	<b>chēs,</b>	<b>laṭi</b>
Head	in-the-direction	crupper	is-to-it,	tail

**kān<sup>1</sup>**      **lākam,**  
in-the-direction      bridle,

<b>Gāsa-raz</b>	<b>kaññēkh</b>	<b>mahkam.</b>
A-grass-rope	the-rear-binding-	strong.
(was)	rope <sup>1</sup>	

<b>Gāsa-gānd<sup>1</sup></b>	<b>ta</b>	<b>zacē-zīn</b>	<b>pūrith</b>	<b>sōruy</b>
Grass-packsaddles <sup>2</sup>	and	rag-saddles	having-	entire
			saddled	

**sāmān.**  
appliances.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>9</b>
Yārkand	we-shall-bring-it	conquering.	9

<b>Rasad</b>	<b>kār<sup>1</sup>than</b>	<b>ān<sup>1</sup>hay</b>	<b>nān-gār,</b>
Proportionate-	having-	were-brought-	menial-
division	made	by-them	cultivators.

<b>Maṭi</b>	<b>chikh</b>	<b>panān<sup>1</sup>-panān<sup>1</sup></b>	<b>kār.</b>
On-the-	are-to-	each-his-own	works.
shoulder	them		

<b>Gējē</b>	<b>karēkh</b>	<b>krālan</b>	<b>gōḍaṇ</b>	<b>lējē</b>
Bundles-of-	were-made-	for-the-	at-first	cooking-
grass	by-them	potters		pots

**sārān.**  
conveying-and-piling.

<sup>1</sup> *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).

<sup>2</sup> *gānd<sup>1</sup>* is the term used for the Turkestan packsaddle, which consists of two straw-filled panniers joined in front (Stein).

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>10</b>
Yārkand	we-shall-bring-it	conquering.	10

<b>Krāji</b>	<b>dop<sup>a</sup></b>	<b>khāwandas,</b>	<b>" nādāna</b>
By-the-potter's- wife	it-was- said	to-the-husband,	" foolish

**krālau,**  
potter-O,

<b>Kathō-kit<sup>i</sup></b>	<b>kōndi</b>	<b>wālav ?</b>
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

<b>Kōm<sup>a</sup>,</b>	<b>hav,</b>	<b>chēh</b>	<b>pakawūn<sup>h</sup>,</b>	<b>ōm<sup>i</sup></b>
The-business,	O,	is	one-that- marches,	uncooked (things)

**gathu**                      **trāwān."**  
go                      leaving-behind."

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>11</b>
Yārkand	we-shall-bring-it	conquering.	11

<b>Gūr<sup>i</sup></b>	<b>dop<sup>a</sup></b>	<b>gūr<sup>i</sup>-bāyē,</b>	<b>" dōnaway</b>
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	" both

**nērav,**  
let-us-go-forth,

<b>Gōv<sup>a</sup>-kit<sup>h</sup></b>	<b>jāy</b>	<b>shērav.</b>
Cow-for	a-place	we-will-arrange.

<b>Wōḍi</b>	<b>pēṭh</b>	<b>hēh</b>	<b>gāsa-lōw<sup>a</sup>,</b>	<b>gōv<sup>h</sup></b>
The-head	on	carry	a-grass-handful,	the-cows

**gaṭhan**                      **lārān."**  
will-go                      running."



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>12</b>
Yārkand	we-shall-bring-it	conquering.	12

<b>Khōni</b>	<b>kēth</b>	<b>dōda-noṭ<sup>u</sup></b>	<b>wārē</b>	<b>hēth</b>
The-haunch	on	a-milk-pail	earthen-pots	taking

<b>bāri</b>	<b>drāv.</b>
in-a-load	he-went-forth.

<b>Lōkan</b>	<b>chuh</b>	<b>sapharun<sup>u</sup></b>	<b>tāv.</b>
To-the-people	is	of-the-journey	exhaustion.

<b>Tābkhīth</b>	<b>dōda-gūr<sup>u</sup></b>	<b>Jēnatuk<sup>u</sup></b>	<b>bāgwān.</b>
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>13</b>
Yārkand	we-shall-bring-it	conquering.	13

<b>Wātāl<sup>i</sup></b>	<b>dop<sup>u</sup></b>	<b>wāt<sup>u</sup>jē,</b>	<b>“bō-nay</b>	<b>sara</b>
By-the-Mihtar	it-was-said	to-the-Mihtar's-wife,	“I-not	shall-remember

**zāh.**  
ever.

<b>Chim</b>	<b>mangān</b>	<b>dālomuy</b>	<b>ta</b>	<b>kāh.</b>
They-are-from-me	asking	leather-only	and	cobbler's-lace.

<b>Tsōrath</b>	<b>ta</b>	<b>ōr<sup>u</sup></b>	<b>hēth,</b>	<b>mē-ti,</b>
Leather-cutter	and	awl	having-taken,	me-also,

<b>hay,</b>	<b>pakanāwān.”</b>
O,	(they are) causing-to-go.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>14</b>
Yārkand	we-shall-bring-it	conquering.	14

<b>“Phīrith</b>	<b>dāp<sup>i</sup>zihēkh,</b>	<b>wātāl-gānau,</b>
“In-answer	you-should-have-said-to them,	Mihtar-pimp-O,

**Dāp<sup>1</sup>zihēkh,**      'ās<sup>1</sup>      nau      zānav.'"  
 You-should-have-      'we      not      know (how-to-  
 said-to-them,      use-them.'")

**"Dapyāmakh,**      wāt<sup>1</sup>j<sup>1</sup>,      kēh      nay  
 "It-was-said (long ago)      O-Mihtar's-      any-thing      not  
 by-me-to-them,      wife,

**chim      bōzān."**  
 they-are-to-me      listening."

**Yārkand      anōn      zēnān.      15**  
 Yārkand      we-shall-bring-it      conquering.      15

**Shumār      būz<sup>1</sup>,      hay,      tōyiphdāran.**  
 Counting      was-heard,      O,      of-the-artisans.

**Mang      lūj<sup>1</sup>      ahan-gārān.**  
 A-request      was-made      for-iron-workers.

**Wōdi      pēth      yīran      hēth      shranz**  
 The-head      on      the-anvil      having-taken      the-tongs

**dakhanāwān.**  
 leaning-upon.

**Yārkand      anōn      zēnān.      16**  
 Yārkand      we-shall-bring-it      conquering.      16

**Khārav      dit<sup>1</sup>      bārav,      "yēngar      kati**  
 By-the-      were-      grumbings,      "charcoals      from-  
 blacksmiths      given      where

**shārav ?**  
 shall-we-search-for ?

**Wān      kati      jān      shērav ? "**  
 A-shop      where      good      shall-we-arrange ? "  
 (i.e. smithy)

**Hāl      kyāh      kor<sup>a</sup>hakh,      nāl**  
 Arrangement      somehow-      was-made-by-      horse-shoes  
 or-other      them-for-them,

**garanāwān.**  
 getting-made.



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>17</b>
Yārkand	we-shall-bring-it	conquering.	17

<b>Khōsh</b>	<b>kyāh</b>	<b>gōsay,</b>	<b>amōb<sup>a</sup></b>	<b>gav</b>
Pleased	certainly	I-became-veryly,	very	it-became

**jān.**  
good.

<b>Pata</b>	<b>nyūkh</b>	<b>nōyid</b>	<b>ta</b>	<b>chān.</b>
Afterwards	was-taken- by-them	barber	and	carpenter.

<b>Bata-dūj<sup>ā</sup></b>	<b>athī</b>	<b>hēth</b>	<b>pata</b>	<b>chikh</b>
Food-kerchief	in-the- hand	taking (others)	after	are-to-them

**lārān.**  
running.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>18</b>
Yārkand	we-shall-bring-it	conquering.	18

<b>Maṣlahath</b>	<b>karān</b>	<b>tima</b>	<b>āsa</b>	<b>pānawōn.</b>
Consultation	making	they (fam.)	were	amongst- themselves.

<b>"Kusuy</b>	<b>kari</b>	<b>nāyēz<sup>a</sup></b>	<b>ta</b>	<b>chōn<sup>a</sup> ?</b>
"Who	will-do (i.e. support)	the-barber's- wife	and	the-carpenter's- wife?

<b>Katawañ</b>	<b>karith,</b>	<b>hay,</b>	<b>karav</b>
The-wages- of-spinning	having-done,	O,	we-shall-make

**guzarān."**  
a-livelihood."

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>19</b>
Yārkand	we-shall-bring-it	conquering.	19

<b>Söbir</b>	<b>Tilawānī,</b>	<b>tāmath</b>	<b>yutuy</b>	<b>wan,</b>
O-Ṣābir	Oil-seller,	so-long	this-much	say,

<b>Yāmath</b>	<b>khavar</b>	<b>bōzan.</b>
As-long-as	the-news	they-will-hear.

<b>Tān</b>	<b>āv</b>	<b>Sōhib</b>	<b>bā-sōruy-sāmān.</b>
At-length	came	the-Sāhib	with-all-pomp,

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>20</b>
Yārkand	we-will-bring-it	conquering.	20



## XII—ÖKHUNA-SÜNZÜ

## DALİL.

## \* XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ökhunā	akh	ôs <sup>u</sup>	Tamis <sup>u</sup> y	ös <sup>i</sup>
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were

nēciv <sup>i</sup>	tör.	Timan <sup>u</sup> y	pryuthun,	"böh
sons	four.	To-them- verily	it-was-asked- by-him,	"I

budyôs,	töh <sup>i</sup>	waniv	kyäh	kariv."
am-grown-old,	ye	say-ye	what	ye-will-do."

Äk <sup>i</sup>	dopus,	"böh	kara	yimāmath."
By-one	it-was-said- to-him,	"I	will-do	leading-prayers- in-a-mosque."

Biy <sup>i</sup>	dopus,	"böh	para	bäg."
By-the- second	it-was-said- to-him,	"I	will-recite	the-call- to-prayers."

Biy <sup>i</sup>	dopus,	"böh	para	wāz."
By-another	it-was-said- to-him,	"I	will-recite	sermons."

Lök <sup>u</sup> t <sup>i</sup> -h <sup>i</sup> h <sup>i</sup>	türim <sup>i</sup>	dopus,	"böh	kara
By-the-youngest	by-the- fourth	it-was-said- to-him,	"I	will-do

tür <sup>u</sup> ."	Döhā	akh	banyāv,	gav
thieving."	Day-a-certain	one	happened,	he-went

pādashēhas	tūri.	Wöt <sup>u</sup>	yēli	pādashēha-sond <sup>u</sup>
to-the-king	for- thieving.	He- arrived	when	the-king's

gara,	rūd <sup>u</sup>	wōdanē,	tān	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

<b>wazīr</b> the-vizier	<b>biyē</b> and-also	<b>pātashēha-sūnz<sup>a</sup></b> the-king's	<b>kūr<sup>a</sup>.</b> daughter.	<b>Yih</b> He-
<b>wuchukh</b> was-seen- by-them	<b>ati</b> there	<b>wōdanē.</b> standing.	<b>Dop<sup>a</sup>nakh,</b> It-was-said-by- him-to-them,	<b>" tōh<sup>i</sup></b> "you
<b>kam</b> who	<b>chiwa ? "</b> are ? "	<b>Yimau</b> By-them	<b>dop<sup>a</sup>has,</b> it-was-said-by- them-to-him,	<b>" t<sup>a</sup>h</b> "thou
<b>kus</b> who	<b>chukh ? "</b> art ? "	<b>Dop<sup>a</sup>nakh,</b> It-was-said-by- him-to-them,	<b>" bōh</b> "I	<b>chus</b> am
<b>būr."</b> a-thief."	<b>Yimau</b> By-them	<b>dop<sup>a</sup>has,</b> it-was-said-by- them-to-him,	<b>" ās<sup>i</sup>-ti</b> "we-also	<b>chih</b> are
<b>būr."</b> thieves."	<b>Kādikh</b> Were-brought- out-by-them	<b>gur<sup>i</sup></b> horses	<b>z<sup>a</sup>h.</b> two.	<b>Sapod<sup>a</sup></b> He-became
<b>sawār</b> mounted	<b>akh</b> one	<b>yih</b> this	<b>ōkhun,</b> religious- teacher,	<b>biyē</b> and-the- other
<b>pātashāh-kūr<sup>a</sup>.</b> king's-daughter.	<b>Dōp<sup>a</sup>nas</b> It-was-said-by- him-to-him	<b>wazīran,</b> by-the-vizier,	<b>" nīriv</b> "go-forth	
<b>tōh<sup>i</sup>.</b> ye.	<b>Nasīyēth,</b> Instruction,	<b>hasa,</b> Sir,	<b>karay</b> I-will-make-to-thee	<b>akh</b> one
<b>kath,</b> word,	<b>yina-sa</b> that-not-Sir	<b>pātashāh-kōrē</b> the-king's-daughter	<b>sōty</b> with	<b>kath</b> conversation
<b>kuni</b> in-any- respect	<b>karakh.</b> thou-wilt- make.	<b>Bōh,</b> I,	<b>hasa,</b> Sir,	<b>yimawa</b> will-come- to-you
<b>pata,</b> after,	<b>ta</b> and	<b>tōh<sup>i</sup></b> ye	<b>nīriv."</b> go-ye-forth."	



2.	Yim	chih	pakān.	Pātashāh-kōrē				
2.	They	are	going-along.	To-the-king's-daughter				
chēna	khavar,	"yih	chuna	mě	sōty			
is-not	belief,	"this	is-not	me	with			
ôkhun-zāda."	Tas	chēh	khavar,	"yih				
the-teacher's-son."	To-her	is	belief,	"this				
chuh	wazīr."	Gwāsh	log <sup>a</sup>	phōlani.				
is	the-vizier."	Dawn	began	to-break.				
Wāth <sup>i</sup>	guryau	pētha	bōn.	Gayē	yih			
They-	the-horses	from	down.	She-went	this			
descended								
pātashāh-kūr <sup>a</sup>	kōli	akis	pēth,	atha				
king's-daughter	to-a-stream	one	on,	hands				
buth <sup>a</sup>	cholun.	Wuchun	ath-kōli-manz					
face	was-washed-	Was-seen-	that-stream-in					
	by-her.	by-her						
lāl.	Yih	lāl	tulun,	āyē	hēth	amis		
a-ruby.	This	ruby	was-taken-	she-	taking (it)	that		
			up-by-her,	came				
ôkhun-zādas	nish.	Tas	chēh	khavar,				
teacher's-son	near.	To-her	is	belief,				
"yih	chuh	wazīr."	Wazīr	kēh	ôs <sup>a</sup> na.			
"this	is	the-vizier."	The-vizier	anyone	he-was-not.			
Yūt <sup>a</sup>	gwāsh	chuh	phōlān,	tyūt <sup>a</sup>	chuh			
As-soon-as	dawn	is	breaking,	so-soon	is			
yih	lāl	gāh	trāwān.	Parzanōw <sup>a</sup>	amī			
this	ruby	light	giving-forth.	He-was-recognized	by-that			
pātashāh-kōri	wazīr	na.	Lāl	tulukh				
king's-daughter	the-vizier	not.	The-ruby	was-carried-	by-them			

söty,	wöt <sup>i</sup>	shēharas	akis	manz.	Ati
with	they-	to-city	to-one	in.	There
(them),	arrived				

wuch <sup>kh</sup>	pāri-hanā.	Ath <sup>i</sup>	manz	bīth <sup>i</sup> .
was-seen-by-them	a-small-hut.	It-veryly	in	they-sat.

3. Yih	chuh	yiwān	amis	atikis
9. He	is	coming	to-that	of-that-place

pātashēhas	nish	ami	shēharakis.	Dapān
king	near	of-that	city.	Saying

chus,	"bōh	bēha	nōkar."	Yih	chus
he-is-to-him,	"I	will-sit	(as) servant."	He	is-to-him

dapān,	"kyāh	nōkarī	karakh?"	Dapān
saying,	"what	service	wilt-thou-do?"	Saying

chus,	"bōh	kara	gurēn-hūnz <sup>a</sup>
he-is-to-him,	"I	will-do	horses-of

khazmath."	Yim	chih	yimay	katha
service."	They	are	these-veryly	words

karān.	Shēkhshāh	akh	āv	lāl-pharōsh
making.	Person-a-certain	one	came	ruby-seller

amis	pātashēhas	k <sup>a</sup> nani.	Lāl	chis
to-thus	king	to-sell.	Rubies	are-to-him

z <sup>a</sup> h.	Yih	wōth <sup>a</sup>	sōyisth.	Yih	chus
two.	This	arose	groom.	He	is-to-him

dapān,	"pātashēham,	akh	lāl	bēbahā,
saying,	"my-king,	one	ruby	(is) priceless,

bēkh	chuh	khōt <sup>a</sup> .	Ath	manz	chuh
the-other	is	flawed.	To-it	in	is



kyom <sup>a</sup> ."	Dapān	chus	pātashāh,	"tīh
a-worm."	Saying	is-to-him	the-king.	"that

kētha-pōth <sup>1</sup>	ôy	tě	bōzana ? "	Dapān
in-what-manner	came-to-thee	to-thee	into-	Saying
	(forming passive)		knowledge ? "	

chus	yih	phīrith,	"pātashēham,
he-is-to-him	he	in-reply,	"my-king,

tākhkhīth	chus	manz	kyom <sup>u</sup> .	Phut <sup>u</sup> ryūn.
certainly	there-is-to-it	inside	a-worm.	Break-ye-it.

Hargāh	kyom <sup>u</sup>	drās-na,	ada	yih
if	a-worm	issued-from-it-not,	then	what

pātashēhas	khōsh	kari,	tih	gathēm
to-the-king	pleased	will-make,	that	it-is-proper- to-me

karun <sup>a</sup> .	Hargāh	kyom <sup>a</sup>	drās,	tēli
to-be-done.	If	a-worm	issued-from-it,	then

<b>gašhēm</b>	<b>bakh<sup>a</sup>cōyish</b>	<b>diñ<sup>ā</sup>.</b>
is-proper-to-me	a-present	to-be-given."

4. Dapān wustād,—

4. (Ia) saying the-teacher,—

Phu <sup>o</sup> ruk	yih	lāl.	Ami	manza	drāv
Was-broken-by-them	this	ruby.	From-it	from-in	issued

kyom <sup>a</sup> .	Ami	sāta	thun <sup>a</sup> has	"sōyisth"-nāv
a-worm.	At-that	time	was-cast-by-	"groom"-name
			them-to-him	

nabīth,	"lāl-shēnākh "	pyōs	nāv.
having-cancelled,	"lapidary "	tell-to-him	name.

Gav	yih	lāl-shēnākh	panun <sup>a</sup>	gara.
Went	this	lapidary	his-own	house.

<b>Dōhā</b> Day-a	<b>dōhā</b> day-a	<b>chuh</b> he-is	<b>kaḡān.</b> passing.	<b>Rātas</b> By-night
<b>bēhān</b> sitting-down	<b>chuh</b> he-is	<b>panani</b> in-his-own	<b>gari,</b> house,	<b>dōhas</b> by-day
<b>yiwān</b> coming	<b>chuh</b> he-is	<b>lāl</b> rubies	<b>pasand</b> approved	<b>karani.</b> for-making.
<b>pātashēha-sond<sup>a</sup></b> king-of	<b>nōyid</b> barber	<b>gathān</b> going	<b>chuh</b> is	<b>mast</b> hair
<b>kāsani</b> for-shaving	<b>amis</b> to-this	<b>lāl-shēnākas.</b> lapidary.	<b>Tati</b> There	<b>chuh</b> he-is
<b>wuchān</b> seeing	<b>ām<sup>i</sup>-sūnz<sup>a</sup></b> him-of	<b>yih</b> this	<b>zanāna.</b> woman.	<b>Yih</b> She
<b>khōbsūrath</b> beautiful	<b>sēthāh.</b> very.	<b>Āv</b> Came	<b>yih</b> this	<b>nōyid,</b> barber,
<b>wazirās</b> of-the-vizier	<b>mast</b> the-hair	<b>kōs<sup>u</sup>nas.</b> was-shaved-by- him-of-him.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	
<b>"ay</b> "O	<b>wazīra,</b> vizier,	<b>zanānā</b> woman-a	<b>chēh</b> is	<b>amis</b> to-this
<b>lāl-shēnākas.</b> lapidary.	<b>Yih</b> She	<b>shūbihēh</b> would-have- been-becoming	<b>wazīra-sandi</b> of-the-vizier	
<b>gari.</b> in-the-house.	<b>Amis</b> To-him	<b>karta</b> please-make	<b>kēntshāh</b> some	<b>nōktāh."</b> fault-a."
<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	<b>"ada-kyāh."</b> "certainly."	<b>Yih</b> This	<b>wazīr</b> vizier	<b>gav</b> want
<b>amis</b> to-that	<b>pātashēha-sanzē</b> king-of	<b>kōrē,</b> daughter,	<b>dop<sup>u</sup>nas,</b> it-was-said-by- him-to-her,	<b>"b<sup>a</sup>h</b> "thou



daph            pātashēhas,            'mē            gathi            yus  
say            to-the-king,            'to-me            is-necessary            what

lāl-shēnākan            gōḍañiy            lāl            pasand            kor<sup>a</sup>,  
by-the-lapidary            at-the-very-first            ruby            approved            was-made,

tath<sup>i</sup>            hyuh<sup>a</sup>            byākh            lāl            āsun<sup>a</sup>, " "  
that-very            like            another            ruby            to-be.' "

Dop<sup>a</sup>            pātashēha-sanzi            kōri            pananis  
Was-said            by-the-king's            daughter            to-her-own

mōlis,            " mē            gathi            lālas-hyuh<sup>a</sup>            bēbahā  
father,            "to-me            is-necessary            the-ruby-like            a-priceless

lāl            āsun<sup>a</sup>, "            Āv            lāl-shēnākh.            Dop<sup>a</sup>nas  
ruby            to-be."            Came            the-lapidary.            It-was-said-by-him-to-him

pātashēhan,            " dis            lāl            anith,            tath  
by-the-king,            "give-to-her            a-ruby            having-brought,            to-that

lālas hyuh<sup>a</sup>, "            Āv            ōra            lāl-shēnākh,            wōt<sup>a</sup>  
ruby like."            Came            thence            the-lapidary,            he-arrived

pananē            zanāni            nish.            Byūth<sup>a</sup>            thōpa  
to-his-own            woman            near.            He-sat            silence

karith.            Yih            chēs            dapān            zanāna,            " t<sup>a</sup>h  
making,            This            is-to-him            saying            woman,            "thou

kyāzi            chukh            phikiri            gōmot<sup>a</sup> ? "            Dop<sup>a</sup>nas  
why            art            in-anxiety            become ? "            It-was-said-by-him-to-her

phīrith            ām<sup>i</sup>            lāl-shēnākan,            " pātashāh  
in-answer            by-this            lapidary,            "the-king

chum            lāl            mangān            bēbahā.            Suh            kati  
is-from-me            a-ruby            demanding            priceless.            That            from-where

ana ? "      Dop<sup>nas</sup>      ami      zanāni,      "gath,  
shall-I-bring ? "      It-was-said-by-      by-that      woman,      "go,  
                                 her-to-him

daph      pātashēhas,      'rētas      kyut<sup>a</sup>      dim  
say      to-the-king,      'for-a-month      for      give-to-me

khar<sup>aj</sup>,      bōh      dimay      lāl      anith. " "  
expenses,      I      will-give-to-thee      a-ruby      having-brought. " "

Pātashēhan      dyutus      khar<sup>aj</sup>      rētas      sumb<sup>n</sup>.  
By-the-king      was-given-      expenses      for-a-      adequate.  
                                 to-him      month

Yih      onun      panun<sup>a</sup>      gara.      Chuh      bihith  
This      was-brought-      his-own      house,      He-is      seated  
                                 by-him

khēwān.      Nu      chuh      gathān      pātashēhas,  
eating,      Not-at-all      he-is      going      to-the-king,

nu      chuh      gathān      biyē-kun.      Rēth  
not-at-all      he-is      going      other-where.      The-month

gav      ādā.      Diwān      chēs      yih      suh  
went      completion.      Giving      is-to-him      she      that

lāl,      yus      tami      kōli      manza      tujyān.  
ruby,      which      from-      stream      from-in      was-taken-up-  
                                 that      by-her.

Gav      hēth      pātashēhas,      kūr<sup>nas</sup>      salām,  
He-went      taking (it)      to-the-king,      was-made-by-      a-bow,  
                                 him-to-him

lāl      thōw<sup>nas</sup>      bōnthā-kani.  
the-ruby      was-placed-by-him-of-him      in-front.

5. Drāv      phīrith      lāl-shēnākh,      wōt<sup>a</sup>  
5. Went-forth      back-again      the-lapidary,      he-arrived

panun<sup>a</sup>      gara.      Rāthāh      kūd<sup>n</sup>      panani  
his-own      house.      Night-a      was-passed-by-him      in-his-own



gari. Sub<sup>a</sup>has āv nōyid mast kāsani  
house. In-the-morning came the-barber hair to-shave

amis lāl-shēnākas. Mast mōkalōw<sup>a</sup>nas  
of-that lapidary. Hair was-completed-by-  
him-for-him

kōsith, ta drāv nōyid pānas.  
having-shaved, and went-forth the-barber of-his-own-accord.

Wōt<sup>a</sup> biyē amis wazīras-nish. Dopun  
He-arrived again to-that vizier-near. It-was-said-  
by-him

wazīras, "kēnshāh karta amis  
to-the-vizier, "something please-to-do to-that

lāl-shēnākas. Amis chēh zanāna khōbsūrath  
lapidary. To-him is the-woman beautiful

sēthāh. Sōh shūbihēh wazīra-sandi  
very. She would-have-been-becoming of-the-vizier

gari." Wazīr āv biyē amis  
in-the-house." The-vizier came again to-that

pātashēha-sanzē kōrē. Dop<sup>a</sup>nas, "t<sup>a</sup>h  
king's daughter. It-was-said-by-  
him-to-her, "thou

mang pātashēhas lālan-hond<sup>a</sup> troṭ<sup>a</sup>."  
demand to-the-king rubies-of necklace."

Dop<sup>a</sup> ami pātashēha-sanzi kōri  
It-was-said by-that king's daughter

pananis mōlis, "mē gathiy āsun<sup>a</sup>  
to-her-own father, "to-me is-necessary-  
from-thee to-be

lālan-hond<sup>a</sup> troṭ<sup>a</sup>." Lāl-shēnākh āv  
rubies-of a-necklace." The-lapidary came

pātashēhas	nish.	Kūr <sup>u</sup> nas	salām.	Pātashēh
to-the-king	near.	Was-made-	a-bow.	The-king
		by-him		

chus	dapān,	"lāl,	hasa,	gathanay
is-to-him	saying,	"rubies,	sir,	are-required-
				from-thee

āsān <sup>i</sup>	sēṭhāh	traṭis	sumb <sup>i</sup> ."	Āv
to-be	many	for-a-necklace	adequate."	Came

lāl-shēnākh,	wōt <sup>u</sup>	panun <sup>u</sup>	gara.	Yih
the-lapidary,	he-arrived	his-own	house.	She

chēs	dapān	zanāna	lōt <sup>i</sup> -pōṭh <sup>i</sup> ,	"kyāzi
is-to-him	saying	woman	gently,	"why

chukh	bihith ? "	Yuh	chus	dapān
art-thou	seated ? "	He	is-to-her	saying

phīrith,	"pātashēh	chum	mangān	az
in-reply,	"the-king	is-from-me	demanding	today

lālan-hond <sup>u</sup>	troṭ <sup>u</sup> .	Suh	kati	ana
rubies-of	a-necklace.	That	whence	will-I-bring

bōh ? "	Dop <sup>u</sup> nas	ami	zanāni,	"kēh
I ? "	It-was-said-by-	by-that	woman,	"any
	her-to-him			

chēna	phikir <sup>u</sup> .	Gāh,	pātashēhas	gāshi
is-not	anxiety.	Go,	of (i.e. from)-	it-is-
			the-king	necessary

hyon <sup>u</sup>	trēn	rētan-kyut <sup>u</sup>	khar <sup>a</sup> j."
to-take	for-three	months-for	expenses."

Dyut <sup>u</sup> nas	pātashēhan	khar <sup>a</sup> j,	ta	āv
Was-given-by-	by-the-king	expenses,	and	he-came
him-to-him				

panun <sup>u</sup>	gara	hēth.
his-own	house	taking (the money).



6.	Yih	chuh	khěwān	ta	cěwān.
6.	He	is	eating	and	drinking.

Yot <sup>a</sup> -tān	yim	trih	rěth	gay,	wun
As-soon-as	these	three	months	went,	now

chēs	dapān	yih	zanāna	amis
she-is-to-him	saying	this	woman	to-that

lāl-shěnākas.	Dapān	chēs,	"yětāt <sup>i</sup>	mē
lapidary.	Saying	she-is-to-him,	"where	by-me

tami	kōli	manza	lāl	tujoyāw,	tamiy
from-that	stream	from-in	the-ruby	was-taken-up,	along-that-very

kōli	kōli	gathi	khasun <sup>a</sup>	hyor <sup>a</sup> -pahān.
along-stream	along-stream	it-is-necessary	to-ascend	up-stream-a-little.

Tati	chěy	nāg.	Tath <sup>i</sup>	nāgas	gathi
There	is-veryly	a-spring.	To-that-verify	spring	is-necessary

andas-kun	dōb	khanun <sup>a</sup> .	Tath <sup>i</sup>
the-end-at	a-pit	to-be-dug.	To-that-very

dōbas-manz	bēh <sup>i</sup> zi	khaṭith.	Tath
pit-in	you-must-sit	having-concealed-yourself.	To-that

nāgas-pěth	yinay	gōḍaniy	shěh	zaně
spring-on	will-come-before-thee	at-the-very-first	six	females

srān	karani.	Timan	kēh	kār <sup>i</sup> zi-na.
bathing	to-do.	To-them	anything	you-must-do-not.

Pata	yiyyi	timan	shěh	zaněh
Afterwards	will-come-before-thee	of-those	six	females

zēth <sup>u</sup> .	Sa	wasiy	tath	nāgas	srān
the-oldest-	She	will-descend-	to-that	spring	bathing
sister.		before-thee			

karani.	Pōshākh	trāviy	kaḍith	baḥis
to-do.	Garment	she-will-leave-	having-	to-the-bank
		before-thee	taken-off	

pēth.	Cyōn <sup>u</sup>	gaṭhi	gaṭhun <sup>u</sup>
on.	For-thee	it-is-necessary	to-be-gone

tūri-pōth <sup>l</sup> ,	gaṭhi	tih	pōshākh	tulun <sup>u</sup> ."
thieving-like	is-necessary	that	garment	to-be-taken-
(i.e. secretly),				up."

7. Āyē	shēh	zañē.	Kor <sup>u</sup>	timau
7. Came	six	females.	Was-done	by-them

srān.	Timan	kēh	wonun-na.	Yiman
bathing.	To-them	anything	was-said-by-him-not.	To-them

pata	āyē	satim <sup>u</sup>	zūn <sup>u</sup> ,	trōw <sup>u</sup>	ami
after	came	a-seventh	female,	was-left	by-her

pōshākh	kaḍith	baḥis-pēth,	pāna
the-garment	having-taken-off	the-bank-on,	she-herself

wüth <sup>u</sup>	nāgas-manz.	Yih	lāl-shēnākh	āv
descended	the-spring-in.	This	lapidary	came

tūri-pōth <sup>l</sup> .	Āv	ta	tulun	yih
secretly.	He-came	and	was-taken-up-by-him	this

ām <sup>l</sup> -sond <sup>u</sup>	pōshākh,	gav	ta	byüth <sup>u</sup>
her-of	the-garment,	he-went	and	sat

ath	dōbas-manz.	Ami	kor <sup>u</sup>	srān.
to-that	pit-in.	By-her	was-done	bathing.

Khüt <sup>u</sup>	baḥis	pēth.	Wuchun	ati
She-ascended	to-the-bank	on.	Was-seen-by-her	there



na	pōshākh.	Dib <sup>u</sup> n	krēkh.	Dapān
not	the-garment.	Was-given-by-her	a-cry.	Saying

chēh,	"dēv	chukha?	yinsān	chukha?
she-is,	"demon	art-thou?	human-being	art-thou?

tas	Khōdāyē-sond <sup>u</sup>	chuy	kasam	yēm <sup>i</sup>
of-that	God-of	is-to-thee	an-oath	by-whom

pōda	korukh.	Mē	ma	kar
created	thou-was-made.	For-me	do-not	make

sīras	phāsh.	Yih	tē	gathiy,	tih
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	

dimay."	Ām <sup>i</sup>	korus	ālav	ami
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that

dōba-manza.	Dop <sup>u</sup> nas,	"dīm	wāda-y-Khōdā,
pit-from-in.	It-was-said-by-	"give-to-me	the-promise-of-God,
	him-to-her,		

yih	bōh	mangay,	tih	gathēm	bōzun <sup>u</sup> ."
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard."

Ath <sup>i</sup>	pēth	dyut <sup>u</sup> nas	wāda-y-Khōdā.
That-veryly	upon	was-given-by-	the-promise-of-God.
		her-to-him	

Dyut <sup>u</sup> nas	pōshākh.	Pōshākh	thōn <sup>u</sup>
Was-given-by-	the-garment.	The-garment	was-put-on
him-to-her			

ami	nōl <sup>i</sup> .	Dop <sup>u</sup> nas,	"kyāh	chum
by-her	on-the-neck.	It-was-said-by-	"what	is-to-me
		her-to-him,		

hukum?"	Dop <sup>u</sup> nas	ām <sup>i</sup>	lāl-shēnākan,
the-order?"	It-was-said-by-	by-that	lapidary,
	him-to-her		

"**tě**                      **gathiy**                      **yun**<sup>a</sup>                      **mě-sōty.**"  
 "for-thee                      it-is-necessary                      to-come                      me-with."

**Pakān**                      **chuh**                      **lāl-shēnākh**                      **brūh**                      **brūh,**  
 Going-along                      is                      the-lapidary                      in-front                      in-front,  
**yih**                      **chēh**                      **pakān**                      **parī**                      **pata**                      **pata.**  
 this                      is                      walking                      fairy                      after                      after.

### 8. Dapān wustād,—

(Is) saying the-teacher,—

**Amis**                      **chuh**                      **nāv**                      **Lālmāl**                      **Parī.**  
 To-her                      is                      name                      Lālmāl                      Fairy.  
**Wōt**<sup>1</sup>                      **amis**                      **lāl-shēnāka-sond**<sup>a</sup>                      **gara.**  
 They-arrived                      to-that                      lapidary's                      house.

### 9. Dapān wustād,—

(Is) saying the-teacher,—

**Yā**                      **amis**                      **kathan**                      **chih**                      **harān**                      **lāl,**  
 Either                      for-her                      of-the-words                      are                      dropping                      rubies,  
**yā**                      **chīs**                      **ōs<sup>6</sup>ūs<sup>1</sup>**                      **harān**                      **lāl**                      **dōha**  
 or                      they-are-  
                     to-her                      of-the-  
                     mouth                      dropping                      rubies                      each-  
                     day  
**sath**                      **sath.**                      **Rāth**                      **gayē**                      **ādā.**                      **Subuh**  
 seven                      seven.                      Night                      went                      to-completion.                      Morning  
**āv.**                      **Lāl**                      **sath**                      **tul<sup>1</sup>**                      **lāl-shēnākan.**  
 came.                      Rubies                      seven                      were-taken-up                      by-the-lapidary.  
**Gav**                      **hēth**                      **pātashōhas.**                      **Kūr<sup>2</sup>nas**                      **salām.**  
 He-went                      taking  
                     (them)                      to-the-king.                      Was-made-by-  
                     him-to-him                      a-bow.  
**Lāl**                      **sath**                      **thāv<sup>1</sup>nas**                      **bōnṭha-kani.**  
 Rubies                      seven                      were-placed-by-  
                     him-of-him                      in-front.  
**Pātashāh**                      **gav**                      **sēthāh**                      **khōsh.**  
 The-king                      became                      very-much                      pleased.

<sup>1</sup> So Govind Kaul. Stein's transcript has *qashis*, "for a tear."





Dapān chuh amis pātashēh-korē, "t<sup>h</sup>  
 Saying he-is to-that king's-daughter, "thon

mang mölis, 'mē gāthi āsun  
 demand to (-your)-father, 'to-me is-necessary to-be

raṭ<sup>a</sup>na-kor<sup>a</sup>. " Gayē pātashēh-kūr<sup>d</sup> pananis  
 a-jewel-bracelet. " Went the-king's-daughter to-her-own

mölis. Dapān chēs, "mē gāthi  
 father. Saying she-is-to-him, "to-me is-necessary

āsun raṭ<sup>a</sup>na-kor<sup>a</sup>. Pagāh āv lāl-shēnākh.  
 to-be a-jewel-bracelet. Next-day came the-lapidary.

Dapān chus pātashēh, "an, sa, raṭ<sup>a</sup>na-kor<sup>a</sup>.  
 Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōt<sup>a</sup> panun<sup>a</sup>  
 Went-forth the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānan dōn,  
 house. Saying he-is to-these women two,

"pātashēh chum mangān raṭ<sup>a</sup>na-kor<sup>a</sup>.  
 "the-king is-from-me demanding a-jewel-bracelet.

Suh kati ana bōh ? " Phīrith wōth<sup>h</sup>s  
 That from- shall-I- I ? " In-answer arose-to-  
 where bring him

Lālmāl Parī. Dop<sup>a</sup>nas, "gāth, pātashēhas  
 Lālmāl Fairy. It-was-said-by- "go, of (i.e. from)-  
 her-to-him, the-king

mang trēn rētan-kyut<sup>a</sup> khar<sup>a</sup>j. Dyut<sup>a</sup>nas  
 demand for-three months-for expenses. " Was-given-by-  
 him-to-him

pātashēhan. Āv hēth panun<sup>a</sup> gara.  
 by-the-king. He-came taking (them) his-own house.



Dôhā	dôhā	chuh	kaḍān.	Trih	rēth
Day-a	day-a	he-is	passing.	Three	months

gay	ādā.	Likhān	chēh	Lālmāl	Parī
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	Dapān	chēh	amis	lāl-shēnākas.	
a-paper.	Saying	she-is	to-that	lapidary,	

"gath	tath	nāgas	pēth,	yēmi-manza	
"go	to-that	spring	on.	which-from-in	

bōh	ūn <sup>a</sup> thas.	Tath <sup>i</sup> -manz	gathi	yih	
I	was-brought-by-	It-veryly-in	is-necessary	this	
	thee-I.				

kākad	trāwun <sup>a</sup> .	Tōra	khasiy	atha.	
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.	

Tath <sup>i</sup> -manz	āsiy	kor <sup>a</sup> .	Tath <sup>i</sup>	kār'zi	
It-veryly-on	will-be-	a-bracelet.	To-that-	you-must-	
	for-thee		veryly	do	

thaph.	Pāna	manz	wās'zi-na."	
seizing.	You-yourself	within	you-must-not-descend."	

12.	Gav	hēth	yih	kākad.	Wōt <sup>a</sup>
	He-went	taking	this	paper.	He-arrived

ath	nāgas-pēth.	Trōwun	yih	kākad	
to-that	spring-on.	Was-thrown-by-him	this	paper	

ath	nāgas-manz.	Yuthuy	yih	kākad	
to-that	spring-in.	As-veryly	this	paper	

trōwun,	tyuthuy	khot <sup>a</sup>	ōra	atha.	
was-thrown-by-him.	so-veryly	there-rose	from-there	a-hand.	

Ath <sup>i</sup>	athas-manz	rat <sup>a</sup> na-kor <sup>a</sup> .	Di <sup>a</sup> n		
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him		

<b>ath</b>	<b>thaph.</b>	<b>Ami</b>	<b>thapi</b>	<b>sōtiy</b>	<b>āv</b>
to-it	seizing.	By-that	grasp	by-means-	came
				of-only	

<b>amis</b>	<b>hoṣ<sup>u</sup></b>	<b>nīrith.</b>	<b>Hoṣ<sup>u</sup></b>	<b>hēth</b>	<b>ti,</b>
of-it	the-forearm	coming-forth.	The-forearm	taking	both,

<b>kor<sup>u</sup></b>	<b>hēth</b>	<b>ti,</b>	<b>āv</b>	<b>pānas,</b>	<b>wōt<sup>u</sup></b>
the-bracelet	taking	and,	he-came	for-himself	he-arrived
			(home)	(i.e. without opposition),	

<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Rāth</b>	<b>gayē</b>	<b>ādā.</b>
his-own	house.	The-night	went	to-completion.

<b>Sub<sup>a</sup>hanas</b>	<b>gav</b>	<b>pātashēhas.</b>	<b>Kūr<sup>u</sup>n</b>
At-dawn	he-went	to-the-king.	Was-made-by-him

<b>salām.</b>	<b>Kār<sup>l</sup>-han</b>	<b>thūv<sup>a</sup>nas</b>	<b>bōnṭha-kani.</b>
a-bow.	The-bracelet	was-put-by-	in-front.
		him-of-him	

<b>Pātashēh</b>	<b>gōs</b>	<b>sēṭhāh</b>	<b>khōsh.</b>
The-king	became-to-him	very-much	pleased.

<b>13. Hyotus</b>	<b>rukhsath</b>	<b>lāl-shēnākan,</b>	<b>āv</b>
Was-taken-	leave-to-	by-the-lapidary,	he-came
from-him	depart		

<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Āv</b>	<b>biyē</b>	<b>yih</b>	<b>nōyid,</b>
his-own	house.	Came	again	this	barber,

<b>kōsun</b>	<b>mast</b>	<b>amis</b>	<b>lāl-shēnākas.</b>	<b>Mast</b>
was-shaved-	the-hair	for-this	lapidary,	Hair.
by-him				

<b>kōsith</b>	<b>drāv,</b>	<b>wōt<sup>u</sup></b>	<b>amis</b>	<b>wazīras-nish.</b>
having-	he-went-	he-arrived	to-that	vizier-near.
shaved	forth,			

<b>Biyē</b>	<b>chus</b>	<b>dapān,</b>	<b>“Wazīra,</b>	<b>amis</b>
Again	he-is-to-him	saying,	“Vizier-O,	to-that



<b>lāl-shēnākas</b> lapidary	<b>chukhna</b> thou-art-not	<b>ṭʰh</b> thou	<b>wātān</b> getting-at	
<b>kuni-kani.</b> in-any-way.	<b>Amis</b> To-him	<b>karta</b> please-to-do	<b>kēntshāh."</b> something."	<b>Gav</b> Went
<b>yih</b> this	<b>wazīr</b> vizier	<b>amis</b> to-that	<b>pātashēh-kōrē.</b> king's-daughter.	<b>Dapān</b> Saying
<b>chus,</b> he-is-to-her,	<b>"ṭʰh</b> "thou	<b>chēkh</b> art	<b>pātashēh-kūr<sup>d</sup>.</b> the-king's-daughter.	<b>Tsē</b> To-thee
<b>gashiyē</b> is-proper-for-thee	<b>āsun<sup>a</sup></b> to-be	<b>okuy</b> one-only	<b>kor<sup>a</sup>?</b> bracelet?	<b>Pātashēhas</b> To-the-king
<b>gāthi</b> is-necessary	<b>mangun<sup>a</sup></b> to-be-demanded	<b>byākh."</b> another."	<b>Gayē</b> Went	<b>yih</b> this
<b>pātashēh-kūr<sup>d</sup>.</b> king's-daughter.	<b>Dopun</b> It-was-said-by-her	<b>pananis</b> to-her-own	<b>mōlis,</b> father,	
<b>"mē</b> "for-me	<b>gāthi</b> is-necessary	<b>āsun<sup>a</sup></b> to-be	<b>byākh</b> another	<b>kor<sup>a</sup>."</b> bracelet."
<b>biyē</b> again	<b>lāl-shēnākh.</b> the-lapidary.	<b>Kūr<sup>an</sup></b> Was-made-by-him	<b>salām.</b> a-bow.	<b>Āv</b> Came
<b>chus</b> is-to-him	<b>pātashēh,</b> the-king,	<b>"byākh</b> "another	<b>kor<sup>a</sup></b> bracelet	<b>gāthiy</b> is-necessary- for-thee
<b>āsun<sup>a</sup>."</b> to-be."				

<b>14.</b>	<b>Āv</b> Came	<b>lāl-shēnākh,</b> the-lapidary,	<b>wōt<sup>a</sup></b> he-arrived	<b>panun<sup>a</sup></b> his-own	
<b>gara.</b> house.	<b>Dapān</b> Saying	<b>chuh</b> he-is	<b>yiman</b> to-these	<b>zanānan</b> women	<b>dōn,</b> two,
<b>"Az</b> "today	<b>chum</b> is-from-me	<b>pātashēh</b> the-king	<b>mangān</b> demanding	<b>byākh</b> another	

raṭ <sup>a</sup> na-kor <sup>a</sup> ."	Diwān	chēs	Lālmāl	Parī
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy

panūn <sup>a</sup>	wōj <sup>a</sup> .	Dapān	chēs,	"gath
her-own	ring.	Saying	she-is-to-him,	"go

tath	nāgas-pēth.	Tath <sup>i</sup>	nāgas	akith-kun
to-that	spring-on.	To-that-very	spring	on-one-side

chuy	pal	boḍ <sup>a</sup> .	Tath <sup>i</sup>	hāv	myōn <sup>a</sup>
is-veryly	a-rock	great.	To-it-veryly	show	my

wōj <sup>a</sup> .	Suh	pal	wōthiy	thod <sup>a</sup> .	Tami
ring.	That	rock	will-rise-for-thee	erect.	From-it

tāl <sup>i</sup>	chēy	wath.	Tamiy	wati	wās <sup>i</sup> zi
below	is-for-	a-path.	By-that-	path	you-must-
	thee		very		descend

bōn.	Tati	chēy	myōn <sup>a</sup>	vēs.	Say
beneath.	There	is-veryly	my	crony.	She-veryly

diyi	raṭ <sup>a</sup> na-kor <sup>a</sup> ."
will-give-to-thee	a-jewel-bracelet."

15.	Drāv	yih	lāl-shēnākh.	Wōt <sup>a</sup>
	Went-forth	this	lapidary.	He-arrived

tath	jāyē.	Hōwun	tath	palas	wōj <sup>a</sup> .
to-that	place.	Was-shown-	to-that	rock	the-ring.
		by-him			

Pal	wōth <sup>a</sup>	thod <sup>a</sup> .	Woth <sup>a</sup>	tamiy	wati
The-rock	arose	erect.	He-descended	by-that-very	path

bōn.	Bōn	wuch <sup>a</sup> n	khōtūnā	akh,
beneath.	Beneath	was-seen-by-him	a-certain-lady	one.

kuñ <sup>a</sup> y	zūn <sup>a</sup> .	Ami	dop <sup>a</sup> nas,	"kati
a-single	woman.	By-her	it-was-said-by-	"whence
			her-to-him,	





<b>thôwun</b>	<b>cëndas.</b>	<b>Wôts<sup>as</sup></b>	<b>möj<sup>a</sup></b>	<b>ot<sup>a</sup>.</b>
it-was-put-	in-the-	Arrived-	the-mother	there.
by-her	pocket.	to-her		

<b>Dop<sup>nas</sup>,</b>	<b>"hatay,</b>	<b>kôriy,</b>	<b>mě</b>	<b>chēh</b>
It-was-said-by-	"hullo,	O-daughter,	to-me	is
her-to-her,				

<b>yiwān</b>	<b>mōtsa-bōy."</b>	<b>Yih</b>	<b>chēsna</b>	<b>hēwān-zima</b>
coming	man-stink."	She	is-to-her-not	admitting

<b>kēh.</b>	<b>Ami</b>	<b>yēli</b>	<b>zōr</b>	<b>kor<sup>nas</sup>,</b>
anything.	By-her	when	force	was-made-by-her-to-her,

<b>dop<sup>nas</sup>,</b>	<b>"chuh</b>	<b>manōsh.</b>	<b>Ts<sup>h</sup></b>	<b>dim</b>
it-was-said-by-her-	"there-is	a-man.	Thou	give-to-me
to-her,				

<b>gōḍa</b>	<b>wāda-y-Khōdā</b>	<b>'bōh</b>	<b>kyāh</b>	<b>karas-na</b>
at-first	a-promise-of-God	'I	verily	will-do-to-him-not

<b>kēh.'"</b>	<b>Wāda-y-Khōdā</b>	<b>dyut<sup>nas</sup>.</b>	<b>Ami</b>
anything.'"	Promise-of-God	was-given-by-her-	By-her
		to-her.	

<b>koḍ<sup>a</sup></b>	<b>cēnda-manza</b>	<b>kañi-phol<sup>a</sup>,</b>	<b>shāph</b>
was-brought-	the-pocket-from-in	the-pebble,	the-charm
forth			

<b>tul<sup>nas</sup>,</b>	<b>manōsh</b>	<b>yuthuy</b>	<b>ōs<sup>a</sup>,</b>	<b>ta</b>
was-raised-by-her-	a-man	as (before)-exactly	he-was,	and
from-him,				

<b>tyuthuy</b>	<b>rūd<sup>a</sup>.</b>	<b>Dop<sup>nas</sup>,</b>	<b>"yih</b>	<b>chuh</b>
so-exactly	he-remained.	It-was-said-by-her-	"this	is
		to-her,		

<b>myôn<sup>a</sup></b>	<b>hakh-i-Khōdāy.</b>	<b>Bōh</b>	<b>ōs<sup>a</sup>san</b>
my	duty-of-God (i.e. husband as	I	was-him
	sacred to me as God).		

<b>yihuy</b>	<b>shāḍān.</b>	<b>Yihuy</b>	<b>lod<sup>nas</sup>,</b>
this-very-one	seeking.	He-veryly	was-sent-by-Him-to-
			me,



mājiy, Khōdāyēn." Yih chēs dapān  
O-mother, by-God." This is-to-her saying

mōj<sup>a</sup>, "zabar gav. Bāyēn dōn lad  
the-mother, "excellent it-is. To-brothers two send

kākad amis<sup>a</sup>y athi." Dop<sup>a</sup>nas,  
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"mājiy, likh t<sup>a</sup>y." Lyukh<sup>a</sup> ami,  
"O-mother, write thou-veryly," Was-written by-her,

kākad dyutun amis lāl-shēnākas  
the-paper was-given-by-her to-that lapidary

athi. Ami kor<sup>a</sup>nas ālav khōtūni.  
in-the-hand. By-that was-made-by-a-call-of-by-the-lady.  
her-to-him summons

Dop<sup>a</sup>nas, "yih an kākad yūr<sup>i</sup>."  
It-was-said-by-her-to-him, "this bring paper even-hither."

Wuch<sup>a</sup> ami khōtūni. Ath lyukh<sup>a</sup>mot<sup>a</sup>  
It-was-inspected by-that lady. (In)-to-it (was) written

ām<sup>i</sup>-sanzi māji, "chiway myōn<sup>i</sup> gabar,  
by-her mother, "ye-are-if my sons,

yih gathi wāstawunuy mārūn<sup>a</sup>,"  
this-person is-necessary immediately-on-arrival to-be-killed."

Amis ōs<sup>a</sup> amī sāta panun<sup>a</sup> dōd<sup>a</sup>  
To-her was at-that time her-own pain

pēmōt<sup>a</sup> yād suh ha<sup>a</sup>yuk<sup>a</sup>. Yih  
fallen (in) memory (viz.) that of-the-forearm. This  
(pain)

kākad t<sup>a</sup>hun<sup>a</sup>nas-ta<sup>i</sup>th ami khōtūni.  
paper was-torn-to-pieces-by-her-for-him by-that lady.

<b>Panun<sup>u</sup></b>	<b>lyukh<sup>u</sup>nas</b>	<b>kākad.</b>	<b>Ath</b>	<b>manz</b>
Her-own	was-written-by-her- for-him	a-paper.	To-that	in

<b>lyukh<sup>u</sup>nas,</b>	<b>"chiway</b>	<b>myön<sup>i</sup></b>	<b>böy<sup>i</sup>,</b>	<b>tuhond<sup>u</sup></b>
was-written-by- her-on-it,	"ye-are-if	my	brothers,	of-you

<b>gāhi</b>	<b>jēl<sup>u</sup>d</b>	<b>yun<sup>u</sup>,</b>	<b>mě</b>	<b>kyāh</b>	<b>chuh</b>
is-necessary	quickly	the-coming,	for-me	verily	is

**yēñewôl<sup>u</sup>."**  
a-marriage-festival."

<b>16.</b>	<b>Lyukh<sup>u</sup>nas</b>	<b>kākadas,</b>	<b>zabōñ<sup>u</sup></b>
	Was-written-by- her-on-it	to-(on)-the-paper,	by-word-of- mouth

<b>kūr<sup>u</sup>nas</b>	<b>nās'yēth.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>"tot<sup>u</sup></b>	<b>yēli</b>
was-made-by- her-to-him	instruction,	It-was-said-by- her-to-him,	"there	when

<b>wātakh,</b>	<b>karahakh</b>	<b>salām.</b>	<b>Salām</b>	<b>pōlith</b>
thou-wilt- arrive,	thou-wilt-make- to-them	a-bow.	The-bow	having- fulfilled

<b>dizikh</b>	<b>kākad.</b>	<b>Tim</b>	<b>ananay</b>	<b>khēn</b>
thou-must-give- to-them	the-paper.	They	will-bring- to-thee	food

<b>samruw<sup>u</sup></b>	<b>kara.</b>	<b>Tih</b>	<b>cyōn<sup>u</sup></b>	<b>khyon<sup>u</sup></b>
leathern	pease.	That	thy	eating

<b>gāhi-na."</b>	<b>Badal</b>	<b>dyut<sup>u</sup>nas</b>	<b>sōty</b>	<b>as<sup>u</sup>l</b>
is-not-proper."	Instead	were-given-by- her-to-him	with (him)	real

<b>kara.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>"yih</b>	<b>khēzi</b>	<b>tati.</b>
pease.	It-was-said-by- her-to-him,	"this	you-must-eat	there.



<b>Tihond<sup>a</sup></b> Their (pease)	<b>ṭhān<sup>i</sup>zi</b> you-must- let-fall	<b>bēbi-andar<sup>a</sup>y</b> your-breast-pocket- within	<b>trōvith,</b> having- let-go,	
<b>panun<sup>a</sup></b> your-own	<b>khēzi.</b> you-must- eat.	<b>Tami</b> From-that	<b>pata</b> after	<b>dapanay</b> they-will-say- to-theo
<b>tim,</b> they,	<b>‘kashēna-hanā</b> ‘scratching-a-little	<b>karūn<sup>a</sup>,”</b> is-to-be-done,”	<b>Tath-kyut<sup>a</sup></b> That-for	
<b>dyut<sup>a</sup>nas</b> was-given-by- her-to-him	<b>shēstruw<sup>a</sup></b> an-of-iron	<b>panja.</b> claw.	<b>Dop<sup>a</sup>nas,</b> It-was-said-by- her-to-him,	<b>“tim</b> “they
<b>chih</b> are (of)	<b>dēwa-zāth.</b> demon-race.	<b>Timan</b> To-them	<b>yiyi</b> will-come	<b>tasali</b> a-pleasant- feeling
<b>shēstravi</b> from-the-of-iron	<b>panja-sōtiy,”</b> claw-by-means-of-only.”			
<b>17. Drāv</b> He-went- forth	<b>ati</b> from- there	<b>nās<sup>i</sup>yēth</b> the-instruction	<b>yād</b> (in) memory	<b>hēth.</b> taking.
<b>Wōt<sup>a</sup></b> He-arrived	<b>tot<sup>a</sup>,</b> there,	<b>kūr<sup>a</sup>n</b> was-made-by-him	<b>timan</b> to-them	<b>salām,</b> a-bow.
<b>Dyut<sup>a</sup>nakh</b> Was-given-by- him-to-them	<b>yih</b> this	<b>kākad.</b> paper.	<b>Amis</b> To-him	<b>dyutukh</b> was-given- by-them
<b>khēn</b> food	<b>ṭamruw<sup>a</sup></b> leathern	<b>kara.</b> pease.	<b>Amyuk<sup>a</sup></b> Of-it	<b>tulān</b> raising
<b>chuh</b> he-is	<b>bus<sup>a</sup>,</b> a-hand- mouthful.	<b>ṭhanān</b> letting-it- fall	<b>chuh</b> he-is	<b>bēbi-andar</b> his-breast-pocket- within

<b>trōvith.</b>	<b>Panun<sup>u</sup></b>	<b>chuh</b>	<b>kaḍān</b>	<b>ti</b>	<b>chuh</b>
having-	His-own	he-is	taking-	and	is
let-go.			forth		

<b>khēwān.</b>	<b>Ami</b>	<b>pata</b>	<b>dop<sup>u</sup>has</b>	<b>yimau,</b>
esting.	From-that	after	it-was-said-by-	by-them,
			them-to-him	

<b>"kashēna-hanā</b>	<b>kar."</b>	<b>Am<sup>i</sup></b>	<b>koḍ<sup>a</sup></b>	<b>yih</b>
"scratching-a-little	do."	By-him	was-brought-forth	this

<b>tūri-pōth<sup>i</sup></b>	<b>shēstruw<sup>u</sup></b>	<b>panja,</b>	<b>chukh</b>
secretly	of-iron	claw,	he-is-to-them

<b>ami-sōty</b>	<b>diwān</b>	<b>z<sup>a</sup>lā-z<sup>a</sup>lā.</b>	<b>Yimau</b>	<b>lyukhus</b>
from-this-by-	giving	a-scraping-	By-them	was-written-
means-of		a-scraping.		to-it

<b>jēwāb</b>	<b>ath</b>	<b>kākadas.</b>	<b>Lyukh<sup>u</sup>has,</b>	<b>"asē</b>
an-answer	to-that	paper.	It-was-written-	"to-us
			by-them-on-it,	

<b>chēna</b>	<b>phursath.</b>	<b>Hazrat-i-Sulaymān</b>	<b>chuh</b>
is-not	leisure.	His-Highness-Solomon	is

<b>diwān</b>	<b>nād.</b>	<b>Hala!</b>	<b>bismillā.</b>	<b>kariv</b>
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

**yēñewōl<sup>u</sup>."**  
the-marriage-festival."

<b>18. Wōt<sup>u</sup></b>	<b>ot<sup>u</sup>,</b>	<b>hōw<sup>u</sup>nakh</b>	<b>yih</b>	<b>kākad.</b>
He-arrived	there,	was-shown-by-	this	paper.
		him-to-them		

<b>Kākad</b>	<b>porukh,</b>	<b>korukh</b>	<b>amis-sōty</b>
The-paper	was-read-by-them,	was-made-by-them	him-with

<b>yēñewōl<sup>u</sup>.</b>	<b>Wuñ</b>	<b>chēh</b>	<b>yih</b>	<b>khôtūnā</b>
a-marriage-festival.	Now	is	this	lady



dapān saying	amis to-that	khāwandas husband	pananis, her-own,	"yit <sup>i</sup> "here	
rōzakha, wilt-thou- remain,	kina or	dun <sup>i</sup> yāhas to-the-world	manz in	gashakh? wilt-thou-go?	
Bōh I	chēs am	ṭē to-thee	tōb <sup>i</sup> yāh." an-humble- servant."	Ām <sup>i</sup> By-him	dop <sup>u</sup> nas, it-was-said-by- him-to-her,
"dun <sup>i</sup> yāhas-manz "the-world-in		gathav." we-shall-go."	Dop <sup>u</sup> nas It-was-said-by- her-to-him	ami by-that	
khôtūni, lady,	"wun "now	yēli when	nērav we-shall-go-forth	myōn <sup>a</sup> my	
mōj <sup>a</sup> mother	dapiy, will-say- to-thee,	'kēṇhāh 'something	mangum.' ask-for-from- me.'	Cyōn <sup>a</sup> Of-thee	
gathēs is-proper- from-her	mangun <sup>a</sup> to-be-demanded	watharanuk <sup>a</sup> of-a-spreading-out (i.e. for a mat)	musla. the-skin.		
Biyē Other	kēh anything	mang <sup>i</sup> zēs-na." you-must-demand- from-her-not."	Wun Now	yēli when	
yim they	sakharyēy, made-ready-to- set-out,	dopukh it-was-said- to-them	ami by-that	māji, mother,	
"mangun <sup>a</sup> "is-to-be-demanded	kēṇhāh." something."	Dop <sup>u</sup> nas, It-was-said-by- him-to-her,	"dim "give-to- me		
watharanuk <sup>a</sup> of-spreading-out (i.e. for a mat)	musla. the-skin.	Tath To-it	chuh is	nāv the-name	

'wuhha-prang.' "	Drāv	ati,	wōt <sup>i</sup>	panun <sup>u</sup>
'the-flying-couch.' "	He-went-	from-	they-	their-own
	forth	there,	arrived	

gara.	Gara	wōtith	korun	tayār
house.	The-house	having-	was-made-	ready
		arrived	by-her	

raṭ <sup>u</sup> na-kor <sup>u</sup> .	Gav	hēth	pātashēhas	yih
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shēnākh.  
lapidary.

19. Nōyidan	būz <sup>u</sup> ,	"lāl-shēnākh	wōt <sup>u</sup> ."
By-the-	it-was-	"the-lapidary (has)	arrived."
barber	heard,		

Gathān	chus	nōyid	gara	mast
going	is-for-him	the-barber	(to) the-house	hair

kāsani.	Āt <sup>i</sup>	wuchān	chuh	trēyim <sup>u</sup>
to-shave.	Here-veryly	seeing	he-is	the-third

khōtūna.	Drāv	ati	nōyid	pot <sup>u</sup>
lady.	Went-forth	from-there	the-barber	back-again

phīrith.	Wōt <sup>u</sup>	wazīras-nish.	Dapān	chuh
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	wazīras,	"ha	wazīra,	amis
to-that	vizier,	"O	Vizier-O,	to-that

lāl-shēnākas	chēh	az	trēyim <sup>u</sup>	khōtūna,
lapidary	is	to-day	a-third	lady,

yīman	dōn-handī-khōta	khōbsūrath.	Sa
these	two-than	beautiful.	She

chēh	lōyik-i-pātashāh,	akh	chēh
is	worthy-of-the-king,	one	is



lōyik-i-wazīr, byākh chēh mē lōyikh.  
 worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēnshāh."  
 To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh  
 Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis  
 to-the-king, That-very king will-do to-him

kēnshāh wōridāth. Suh mari, zanāna  
 some occurrence (i.e. device). He will-die, the-women

trēh nimav ās<sup>1</sup>. " Dop<sup>2</sup> wazīran  
 three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas  
 to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, tishā chēna  
 are women three, such (women) are-not

pātashōhī-manz. Pātashēham, tamis  
 the-kingdom-in, My-king, to-that

lāl-shēnākas raṭhta kēnshāh nōkhta.  
 lapidary please-seize some point (i.e. fault).

Suh goṭh<sup>3</sup> galun<sup>2</sup>. Tima zanāna trēh  
 He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan  
 make-thou- entered-of-the-private-apartments- By-the-king  
 them of-the-palace."

kūr<sup>4</sup> phikirāh. Dopun, " mangahas  
 was-made a-thinking. It-was-said-by-him, "(If) thou-wilt-  
 demand-from-him

kénthāh      cîz,      tih      chuh      anān      sôruy.  
any      thing,      that      he-is      bringing      all-even.

Wuñ      dapas      böñ,      'myönis      möl<sup>i</sup>-sünz<sup>a</sup>  
Now      I-will-say-to-him      I,      'my      father-of

khabar      gathi      anün<sup>u</sup>,      suh      chwā  
news      is-proper      to-be-brought,      he      is-he-?

jēnatas      kina      dōzakas.' "  
in-heaven      or      in-hell.' "

## 20. Dapān wustād,—

(Is) saying the-teacher,—

Āv      lāl-shēnakh,      pātashēhas,      kür<sup>n</sup>  
Came      the-lapidary,      to-the-king,      was-made-  
by-him

salām,      Pātashāh      chus      dapān,      "az-tān  
a-bow.      The-king      is-to-him      saying,      "today-up-to

yih      mē      won<sup>a</sup>may,      tih      būzuth      tē.  
what      by-me      was-said-by-me-  
to-thee,      that      was-heard-  
by-thee.

Az      gathi      myönis      möl<sup>i</sup>-sünz<sup>a</sup>      khabar  
Today      is-proper      my      father-of      news

anün<sup>u</sup>,      suh      chwā      jēnatas-manz      kina  
to-be-brought,      he      is-he-?      heaven-in      or

dōzakas."      Drāv      lāl-shēnākh,      wôt<sup>u</sup>      panun<sup>u</sup>  
hell-(in),"      Went-forth      the-lapidary,      he-arrived      his-own

gara.      Dapān      chuh      at<sup>i</sup>      yiman      zanānan  
house.      Saying      he-is      there      to-these      women

trēn,      "az      chum      dapān      pātashāh,  
three,      "today      is-to-me      saying      the-king,



'myönis	möl <sup>l</sup> -sünz <sup>a</sup>	khabar	anün <sup>a</sup> .	Bōh	
'my	father-of	news	(is) to-be-brought.	I	
kyāh	kara?	Ath	sōh	chyā	khabar,
what	shall-do?	Of-that	that	is-there?	news,
kōtyāh	warihy	gamāt <sup>i</sup>	tas	mumatis?	"
how-many	years (are)	gone	to-him	dead?	"
Yih	wōsh <sup>u</sup> s	khôtūna.	Yihai	yih.	
This	arose (-in-reply)- to-him	lady.	She-verity (was)	she,	
yēsa	raṭ <sup>a</sup> na-kār <sup>i</sup>	ös <sup>a</sup>	karān.	Sa	ös <sup>a</sup>
who	jewel-bracelets	was	making.	She	was
pari	bā-Khōdā.	Ami	dop <sup>a</sup> nas,	"kēñshāh	
a-fairy	(who-obeyed-) God.	By-her	it-was-said-by- her-to-him,	"any	
chēna	phikir <sup>a</sup> .	Gath,	hēs	khar <sup>a</sup> j,	
is-not	anxiety.	Go,	take-from-him	expenses,	
biyē	dapus	pādashēhas,	'cyōn <sup>a</sup>	gathi	
also	say-to-him	to-the-king.	'of-thee	is-proper	
zyun <sup>a</sup>	sōmb <sup>a</sup> run <sup>a</sup> ;	mōdānas-manz	zyun <sup>a</sup>		
firewood	to-be-collected;	the-plain-in	firewood		
gathi	sōmb <sup>a</sup> run <sup>a</sup>	bē-shumār. "			
is-proper	to-be-collected	countless. "			

21. Sōmb<sup>a</sup>rōw<sup>a</sup>                      pādashēhan                      zyun<sup>a</sup>  
    Was-collected                      by-the-king                      firewood

bē-shumār.                      Ath-pēth                      khot<sup>a</sup>                      yih                      lāl-shēnākh  
    It-on                      mounted                      this                      lapidary

yih                      musla-han                      watharith.                      Ath<sup>i</sup>-pēth  
    the-piece-of-skin                      spreading-out.                      It-verity-on

byūth<sup>a</sup>      pāna.      Amis      dopun      pātashēhas,  
 sat      he-himself.      To-him      was-said-by-him      to-the-king,

"bē      kyāh      gaṣhiy      anun<sup>a</sup>      mōl<sup>i</sup>-sond<sup>a</sup>  
 "to-thee      what      is-proper-to-thee      to-be-brought      father-of

nishāna ? "      Yih      wōthus      pātashēh,  
 token ? "      This      arose (in-reply)-to-him      king,

dop<sup>a</sup>nas      "akh      gaṣhiy      anun<sup>a</sup>  
 it-was-said-by-      "one      is-proper-for-      to-be-brought  
 him-to-him      thee

jēnatuk<sup>a</sup>      mēwa.      biyē      gaṣhiy      anun<sup>a</sup>  
 of-heaven      a-fruit,      second      is-proper-for-      to-be-brought  
 thee

myōnis      mōl<sup>i</sup>-sandi      daskhata      khath."  
 my      father of      with-signature      a-letter."

Dopun      yiman,      "diyiv      yith      zinis      nār  
 It-was-said-      to-them,      "give-ye      to-this      firewood      fire  
 by-him

tōpōr<sup>i</sup>. "  
 on-the-four-sides."

## 22. Dapān wustād,—

(Is) saying the-teacher,—

Yiman      yēli      ath      zinis      nār      dyut<sup>a</sup>.  
 By-them      when      to-this      firewood      fire      was-given,

yiwān      chuna      kuni      bōzana      yih  
 coming      is-not      at-all      in-possibility-of-      this  
 (passive)      seeing (passive)

lāl-shēnakh.      Lāl-shēnākan      dyut<sup>a</sup>      ath  
 lapidary.      By-the-lapidary      was-given      to-that



muslas leather	kas <sup>a</sup> m. a-charm.	Dop <sup>a</sup> nas, It-was-said-by- him-to-it.	"mē "for-me	gathi it-is-proper
wātun <sup>a</sup> to-arrive	panun <sup>a</sup> my-own	gara. house.	Kāh Anyone	gathēm-na is-proper-for-me-not
dēshun <sup>a</sup> ," to-be-seen."	Tuwyēyē Were-closed	ām <sup>i</sup> by-that	lāl-shēnākan lapidary	
achē. the-eyes.	Mubarēn, They-were-opened- by-him	ta and	wōt <sup>a</sup> mot <sup>a</sup> (he-was) arrived	gara house
panun <sup>a</sup> . his-own.	Ami By-that	khôtūni lady	kür <sup>a</sup> was-done	köm <sup>a</sup> . an-act.
Hab-jūshī Of-the-seven- metals	korun was-made- by-her	mēwa a-fruit	jēnatuk <sup>a</sup> of-heaven	dōn <sup>a</sup> a-pomegranate
tayār, prepared,	biyē also	lyukhun was-written-by-her	khath, a-letter,	ath to-it
korun was-made- by-her	amis that	pātashēha-sandis king's	mōl <sup>i</sup> -sond <sup>a</sup> father-of	
daskhath, signature,	biyē also	mōhar. seal.	Ath <sup>i</sup> -manz It-veryly-in	
lyukhun was-written-by-her	pātashēhas, to-the-king,	"cyōn <sup>a</sup> "of-then	gathi it-is-proper	
mē-nish me-near	wātun <sup>a</sup> , to-arrive,	wazīr vizier	hēth, having-taken,	biyē also
nōyid the-barber	hēth, having- taken,	tithay in-that-very- kind-of	pōth <sup>i</sup> , manner,	yēthay in-what-very- kind-of

pōth<sup>1</sup>      lāl-shēnākh      mē-nish      wōt<sup>2</sup>."      Kākad  
manner      the-lapidary      me-near      arrived."      The-paper

korun      hawāla      amis      lāl-shēnākas,      biyē  
was-made-      in-charge      to-that      lapidary,      also  
by-her

dyut<sup>2</sup>nas      athas-kēth      yih      dōn<sup>2</sup>.  
was-given-by-her-to-him      the-hand-in      this      pomegranate.

23.      Ōtāny      gay      tōr      dōh.      Yih      nār  
There-veryly      went      four      days.      This      fire

gōmot<sup>2</sup>      thēta,      path      rūd<sup>2</sup>mot<sup>2</sup>      sūr.  
(was) become      extinguished,      behind      (was) remained      ash.

Yih      lāl-shēnākh      drāv      langūt<sup>1</sup>      karith.  
This      lapidary      came-forth      langūt<sup>1</sup>      having-made (i.e.  
having-put-on).

Suli      wōth<sup>2</sup>,      ath      sūras-manz      diwān  
At-dawn      he-arose,      that      ash-in      giving

chuh      dūlān<sup>1</sup>.      Nazarbāzav      kūr<sup>2</sup>      nazar.  
he-is      rollings.      By-the-inspectors      was-made      inspection,

khabardārav      niyē      khabar.      Dop<sup>2</sup>has,  
by-the-informers      was-brought      information.      It-was-said-by-  
them-to-him.

"pātashēham,      ami      sūra-manza      gathān      chēh  
"my-king,      that      ash-from-in      going      is

susarāray.      Yih      mā      āsi      lāl-shēnākh  
a-rustling.      This,      I-wonder-if      will-be      the-lapidary

āmot<sup>2</sup>?"      Yim      chih      yimay      katha      karān,  
come?"      They      are      these-very      words      making,

nazar      chēkh      ō-kun,      āv      wōḍa  
sight      is-to-them      in-that-direction,      came      from-there



**lāl-shēnākh,**      **athas-kēth**      **hēth**      **dōn<sup>a</sup>,**  
the-lapidary,      the-hand-in      taking      the-pomegranate,

**biyis**      **athas-kēth**      **hēth**      **khath.**      **Kür<sup>a</sup>n**  
the-other      hand-in      taking      the-letter.      Was-made  
by-him

**pātashēhas**      **salām,**      **dōn<sup>a</sup>**      **thōw<sup>a</sup>nas**  
to-the-king      a-bow,      the-pomegranate      was-placed-by-  
him-of-him

**bōnṭha-kani,**      **khath**      **thōw<sup>a</sup>nas**      **bōnṭha-kani.**  
in-front,      the-letter      was-placed-by-  
him-of-him      in-front.

**Yih**      **khath**      **muborun,**      **porun.**      **Ath**  
This      letter      was-opened-  
by-him,      it-was-read-  
by-him.      (In-) it

**lyukh<sup>a</sup>mot<sup>a</sup>,**      **"bōh,**      **kyā,**      **chus**      **jēnatas-manz.**  
(was) written,      "I,      of-a-surety,      am      heaven-in.

**Cyōn<sup>a</sup>**      **gashi**      **wātun<sup>a</sup>**      **yūr<sup>i</sup>,**      **wazīr**  
Of-thee      is-proper      to-arrive      here-even,      the-visier

**hēth,**      **biyē**      **nōyid**      **hēth,**      **jēl<sup>a</sup>d."**  
taking,      also      the-barber      taking,      quickly."

**24. Pātashāh**      **chuh**      **karān**      **phikirāh,**  
The-king      is      making      a-thinking,

**"mē**      **dapyāv,**      **"yih**      **lāl-shēnākh**      **gali.'**  
"by-me      it-was-long-  
ago-said,      'this      lapidary      will-be-  
destroyed.'

**Yih**      **āv**      **mōl<sup>i</sup>-sūnz<sup>a</sup>**      **mē**      **khavar**      **hēth."**  
He      came      the-father-of      to-me      news      taking."

**Dapān**      **pātashāh**      **amis**      **lāl-shēnākas,**  
(Is) saying      the-king      to-that      lapidary,

**"bōh**      **kētha-pōṭh<sup>i</sup>**      **wāta**      **tath**      **jēnatas-manz?"**  
"I      how      shall-arrive      to-that      heaven-in?"

Dop <sup>a</sup> nas It-was-said-by- him-to-him	lāl-shēnākan, by-the-lapidary,	"yuth" "as	zyun <sup>a</sup> firewood
mē-kyut <sup>a</sup> me-for	sōmb <sup>a</sup> rōwuth, was-collected-by-thee,	tithiy so-even	trēh three (times)
gāthan are-proper	sōmb <sup>a</sup> rāwān <sup>i</sup> ; to-be-collected;	jēl <sup>a</sup> d quickly	wātakh thou-wilt-arrive
jēnatas-manz." heaven-in."	Sōmb <sup>a</sup> rōw <sup>a</sup> Was-collected	pātashēhan by-the-king	zyun <sup>a</sup> firewood
bē-shumār. countless.	Ath <sup>i</sup> -pēth It-veryly-on	karanōwun was-caused-to- be-made	watharun <sup>a</sup> , a-mat,
ath <sup>i</sup> -pēth it-veryly-on	khot <sup>a</sup> he-mounted	pāna himself	biyē also
nōyid. the-barber.	Dyutukh Was-given- by-them	zinis to-the- firewood	nār fire
			ṣōpōr <sup>i</sup> , on-the- four-sides.

## 25. Dapān wustād,—

(Is) saying the-teacher,—

Dod <sup>a</sup> Was-burnt-up	yih this	pātashāh, king,	biyē also	wazīr, the-vizier	
biyē also	nōyid, the-barber,	trēnaway the-three	gāl <sup>i</sup> . were-destroyed.	Wōt <sup>a</sup> Arrived	ot <sup>a</sup> there
lāl-shēnākas-nish the-lapidary-near	suh that	wazīr, vizier,	yus which	wazīr vizier	
pātashēh-kūr <sup>a</sup> the-king's-daughter	hōth taking	ōs <sup>a</sup> was	ṭalān, fleeing,	ta and	
samokhukh was-met-by-them	ōkhun-koṭ <sup>a</sup> , the-religious- teacher's-son,	suy he-veryly	wōt <sup>a</sup> arrived		



amis	lāl-shēnāka-sond <sup>u</sup>	gara.	Pānawōn
to-that	lapidary's	house.	Mutually
karēkh	katha-bātha.	Wonus	ām <sup>i</sup>
were-made-by- them	conversations.	It-was-said- to-him	by that
lāl-shēnākan	yih panun <sup>u</sup>	saphar,	
lapidary	this his-own	travelling (i.e. experiences of his journey),	
yus	ām <sup>i</sup>	nōyidan	ta wazīran amis
which	by-that	barber	and by-the-vizier to-him
ōs <sup>u</sup>	pēsh	on <sup>u</sup> mot <sup>u</sup> .	Dop <sup>u</sup> nas, "panūn <sup>u</sup>
was	in-front	brought.	It-was-said-by- him-to-him, "thine-own
khôtūna	nin-sa	pānas."	Yēsa yih
lady	take-her-sir	for thyself."	Who this
Lālmāl	Parī	ōs <sup>u</sup> , tas dyutun	rukhsath.
Lālmāl	Fairy	was, to-her was-given- by-him	leave-to-depart.
Yēsa	yih	pata	ūn <sup>u</sup> n zīnith, sa
Who	this	afterwards	was-brought- by-him having- conquered, she
thōwun	pānas.		
was-kept-by-him	for-him-self.		

## 26. Dapān wustād,—

(Is) saying the-teacher,—

Suh	wazīr	byūth <sup>u</sup>	pātashōhī	karani.
That	vizier	sat	sovereignty	to-do.
Lāl-shēnākh	byūth <sup>u</sup>	wazīrī	karani.	
The-lapidary	sat	viziership	to-do.	
Aslāmalaikum,	wālaikum	salām.		
The-peace-be-upon-you,	and-upon-you	be-peace.		





## VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kân', kani, kina, kōna, kun, kuni, and kun'. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, ẽ, interrog. suff. ; *gatshiyẽ*, is it proper ? xii, 13 ; *sapadakha*, wilt thou become ? iii, 2 ; *tagiyẽ*, will it be possible for thee ? v, 8, 9 ; *bañanasa*, will they cut off for him ? v, 7.

ã, interrog. suff. ; *chicã*, is he ? xii, 21.

ã, suff. of indef. art., see *āh*.

ẽ, i, y, *izāfat* ; *dukhtar-ẽ-khāsa*, (your) own daughter, v, 11 ; *khalat-ẽ-shōhī*, robe of royalty, x, 4 (bis) ; *lōyik-ẽ-pādashāh*, worthy of a king, x, 4 ; *pēsh-ẽ-pādashāh*, before the king, vi, 9 ; *sōhib-ẽ-āgāh*, master intelligent, ii, 9 ; *shēhar-ẽ-Yirān*, the country of Persia, ii, 1 ; *tōrīph-ẽ-Yūsūph*, praise of Yūsuf, vi, 17 ; *Azīs-i-Misar*, N.P., vi, 10, 2 (bis), 4 ; *dōkhl-i-mahalakhāna*, brought into the harem, xii, 19 ; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6 ; *hakk-i-Khōdāy*, duty due to God, xii, 15 ; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4 ; *hēkmat-i-Parwardīgār*, the power of Providence, i, 11 ; *kōh-i-Tōru*, Mount Sinai, iv, 5 ; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *makh<sup>a</sup>r-i-zan*, coquetry of a woman, x, 13; *sōkhīb-i-kitāb*, a master of books, x, 13; *ucōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ālāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Mahmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vēstī*, O female friend, ix, 1; cf. *'yih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kanā*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

*abtar*, terrified, vi, 12.

*āch<sup>1</sup>*, f. an eye; pl. nom. *ṭuyēyē āchē*, the eyes were closed, xii, 22; dat. *āchēn, dīcēm chuh āchēn d<sup>gh</sup>*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

*ad*, in *ada-watī*, midway, vii, 20.

*ada*, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

*ādā*, m. completion; — *gathunā*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

*od<sup>a</sup>*, half; f. pl. *ajē*, half, i.e. some, xi, 7.

*adal*, m. justice; *ad<sup>a</sup>la sōty*, by means of justice, i, 3.

*adālath*, f. a court of justice; *adālūts<sup>a</sup>-pēth*, (went) to the court of justice, v, 9.

*Ādam*, m. N.P., Adam, iv, 2, 3; vii, 6, 7; eg. dat. *ādamas-sōty*, together with A., vii, 6.



*āga*, m. a master; sg. dat. *āgas-pēth*, (infidelity) to a master, viii, 6, 8, 11.

*āgē* (Hindī), ahead, in front, xi, 4.

*āgāh*, *sūhīb-ē-āgāh*, an intelligent master, ii, 9.

*agar*, if, viii, 13.

*āgur*, m. source (of a stream), viii, 7.

*āgay*, f. information; *āguyi*, for inspection, v, 7.

*āh* 1, *ā*, suff. of indefinite art.; *dōhā dōhā*, each day, every day, viii, 3; *dalīlā*, a story, viii, 6, 8, 11; x, 1 (bis); *hakīmā*, a single wise man, vi, 13; *hātshā*, an accusation, vi, 9; *kēh kālā* (v, 10), or *kēh kālāh* (viii, 2), some short time (elapsed); *mōdānā*, a plain, x, 5; *pardā*, a veil, vi, 4; *pātashāhā*, a certain king, viii, 1; *sōdāgārā*, a merchant, viii, 9; *shēhmārā*, a python, viii, 7; *shēharā*, a city, v, 1; *shēkhtā*, a person, x, 1; *āba-srēhā*, a water moisture, a trickle of water, viii, 7; *sāthā*, (sit, wait) a moment, vi, 3; vii, 9; *thūn<sup>a</sup>ā*, a (piece of) fresh butter, ix, 4; *z<sup>a</sup>lā z<sup>a</sup>lā*, a scratch a scratch, a continuous scratching, xii, 17; *zanānā*, a woman, x, 5; xii, 4, 10; *zīyāphathā*, a dish of food, x, 5; *akhāh*, a certain person, v, 7; *yus akhāh*, whoever, viii, 6, 8, 11; *ankāh*, a rare avis, ii, 2, etc., see *ankā*; *hānzāh*, a boatman, i, 4; *kōm<sup>a</sup>āh*, a deed, x, 2, 3; *kuth<sup>a</sup>āh*, a room, ix, 4; *kōtyāh*, how many a! ix, 5, 11; xii, 29; *marhabāh*, a wish of good luck, ii, 10; *nēcyuwāh*, a son, v, 2; *nazarāh*, a glance, viii, 11; *phakīrāh*, a faqīr, ii, 1 (bis); *photawāh*, a decree, ii, 7; *pātashēhāh*, a king, ii, 1; *phikīrāh*, a thought, xii, 19, 24; *rāthāh*, a night, xii, 5; *sadāh*, a sound, viii, 9; *sōlāh*, an excursion, ii, 2; *sāthāh*, for a short time, ii, 4; *tōb'yāh*, an humble servant (fem.), xii, 18; *uuchunāh*, a look, viii, 3; *wārayāh kālāh*, a long time (elapsed), viii, 2; *wārayāh kāl*, for a long time, viii, 2; *wustādāh*, a teacher, i, 13; *vyūr<sup>a</sup>āh*, a little nectar, ix, 2; *yēdāh*, a belly, ix, 7; *zālāh*, a net, i, 6, 7, 8; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ākhūnā akh*, a certain religious teacher, xii, i; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *dānāh wazīran āk<sup>a</sup>*, by a certain wise vizier, viii, 1; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7;

*pātashēhā akh*, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

*āh* 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

*ah<sup>a</sup>d*, m. lifetime, time; abl. sg. with emph. *y*, *ah<sup>a</sup>day*, i, 2.

*Ahmad*, m. N.P., Ahmad.

*ahan-gūr*, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

*aj<sup>a</sup>dāh*, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj<sup>a</sup>dāhas* (in sense of acc.), x, 7.

*ak<sup>a</sup>*, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk<sup>a</sup>y*, one only, xii, 15; ag. sg. masc. subst. *āk<sup>i</sup>*, by one (sc. son); adj. *phakīran āk<sup>i</sup>*, by a certain faqīr, x, 12; *dānāh waṣīran āk<sup>i</sup>*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dōha*, on a certain day, one day, v, 1; *dōha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh<sup>a</sup>*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōlī akis pēth*, (went) to the bank of a certain stream, xii, 2.

*akh*, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain



person, xii, 3; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following: *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

*ākḥ*, *ākḥō*, see *yun*<sup>a</sup>.

*ōkhun*, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1; *ōkhun-koṭ*<sup>a</sup>, the son of a r.t., xii, 25; *-zāda*, id., xii, 2; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

*akūth*, on one side; *nāgas akūth kun*, on one side of the spring, xii, 14.

*ōl*<sup>a</sup>, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

*Alāh*, m. God, i, 7; ii, 12.

*ālī*, wretched, miserable, poverty-stricken, i, 4.

*ālam*, m. the world, the universe, i, 13; iv, 3.

*ōl<sup>t</sup>-nāsh*, m. destruction of house and home, ix, 3.

*ālav*, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

*alvidāh* (= *al-widā<sup>t</sup>*), m. — *karun*, to make a last farewell, vii, 16.

*ām*, etc., see *yun*<sup>a</sup>.

*ōm*<sup>a</sup>, raw, uncooked; masc. pl. nom., *ōm<sup>t</sup>*, xi, 11.

*āmōb*<sup>a</sup>, very, excessively, xi, 18.

*amānath*, m., a deposit in trust, x, 12; — *thārun*, to place as a deposit, to put in deposit, x, 12.

*āmpa*, f. pl., the feeding of one bird by another, beak to beak; *-kani*, by means of this method of feeding, viii, 1.

*amār*, m. desire, longing, v, 2.

*āmot*<sup>a</sup>, *āmūt<sup>a</sup>*, see *yun*<sup>a</sup>.

*ōna*, *aina*, m. a mirror, v, 4 (ter).

un<sup>n</sup>, sign of gen., generally used with persons, but used with *qsh'kh* (*qsh'kun<sup>n</sup>*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wōt<sup>n</sup> shēharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar<sup>n</sup>y*, id., xii, 16.

ankā (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dūth*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun<sup>n</sup>*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatchun* 1, *anun*, v, 4; *anun<sup>n</sup>*, xii, 21 (ter); fem. *anūn<sup>n</sup>*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on<sup>n</sup>*, fem. *ūn<sup>n</sup>*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on<sup>n</sup>has*, vi, 16; m. pl. with suff. 3 pl. ag. *anikh*, v, 9; viii, 1; x, 12 (bis); *an<sup>n</sup>hay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūn<sup>n</sup>thas*, xii, 11; with suff. 3 sg. ag. *ūn<sup>n</sup>n*, x, 10; xii, 25; with suff. 3 pl. ag. *ūn<sup>n</sup>kh*, ii, 8; f. pl. with suff. 2 sg. dat. *an<sup>n</sup>dy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *an<sup>n</sup>has*, vi, 16; perf. part. *on<sup>n</sup>mot<sup>n</sup>*; m. pl. *an<sup>n</sup>māt<sup>n</sup>*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ō<sup>n</sup> on<sup>n</sup>mot<sup>n</sup>*, xii, 25; 2 past part. *anān*, forming 2 past, with suff. 1 sg. ag. *anām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,



with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. *anānay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

*āñ*, yes, x, 5, 12.

*apōr'*, in that direction, v, 4; *-kin'*, from on that side, v, 7. Cf. *yipōr'*.

*apsar*, m. an officer; sg. dat. *apsaras*, x, 12.

*apoz'*, untrue, v, 9.

*ār*, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myōn'*, pity for me came to them, x, 12.

*ōr*, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōda*.

*ōr'*, f. a shoemaker's awl, xi, 14.

*arām*, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

*armān*, m. longing; — *āv*, longing came, iii, 9.

*ar-ō-samā* f. (= *ar-ō samā*) earth and heaven, vii, 26.

*ās*, see *yun'*.

*ōs*, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7; *chis ōs's harān* (rubies) are dropping from her mouth, xii, 9. *qshkh*, m. love, v, 2 (bis); *qsh'ka chīh*, a particle of love, vii, 30; sg. gen. *qsh'kun'* (not *qsh'kuk'*), v, 3, 10; do. f. dat. *qsh'kanē*, v, 2.

*āsh'nāv*, m. a near relation, x, 1, 6, 10.

*as'l*, real, ii, 8, 11; xii, 16.

*aslāmalaikum* (= *as-salām 'alaikum*), the peace be upon you, xii, 26.

*asmān*, m. heaven, ii, 6; pl. dat. *asmānan pēth*, on the heavens, iv, 4; pl. abl. *asmānaw pēth'*, above the heavens, iii, 8.

*āsun*, conj. 2, to be, to exist (as a verb subet.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs<sup>a</sup>*, the faqīr had, ii, 4; *amis ōs<sup>a</sup>*, he had, ii, 5; vi, 10; x, 4; *ōs<sup>a</sup> amis*, he had, ii, 5; *ōs<sup>a</sup>s*, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs<sup>a</sup>*, he had, viii, 9; *amis ōs<sup>a</sup>*, he had (sons), viii, 11; *tamis<sup>a</sup>y ōs<sup>a</sup>*, he had (sons), xii, 1.

inf. *āsun<sup>a</sup>*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun<sup>a</sup>*, xii, 4 (bis), 5, 13 (ter); with emph. *y. āsunuy*, i, 12 (v.l.); pl. *āsān<sup>a</sup>*, xii, 5.

past sg. masc. *ōs<sup>a</sup>*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashah-kār<sup>a</sup> biyē ōs<sup>a</sup> sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs<sup>a</sup>-na*, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *katī ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs<sup>a</sup> gadān*, he used to make, v, 1; *ōs<sup>a</sup> karān*, he was making, i, 1; *ōs<sup>a</sup> lōyān*, he was casting (a net), i, 6; *ōs<sup>a</sup> marān*, he was dying, v, 9; *ōs<sup>a</sup> nērān*, he used to go out, viii, 1; *ōs<sup>a</sup> phērān*, he was wandering, i, 2; *ōs<sup>a</sup> pakān*, he was going along, v, 7; *ōs<sup>a</sup> lārān*, he was paying (tribute), x, 10; *ōs<sup>a</sup> trāmān*, he was emitting, i, 5; *ōs<sup>a</sup> ṭalān*, he was absconding, xii, 25; *ōs<sup>a</sup> wuchān*, he was watching, iii, 1; *ōs<sup>a</sup> wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs<sup>a</sup>-na*, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs<sup>a</sup> on<sup>a</sup>mot<sup>a</sup>*, had been brought, xii, 25; *ōs<sup>a</sup> dyūth<sup>a</sup>mot<sup>a</sup>*, had been seen, vi, 14; *ōs<sup>a</sup> dyut<sup>a</sup>mot<sup>a</sup>*, had been given, x, 12; *ōs<sup>a</sup> gamot<sup>a</sup>*, he had become, i, 4; *ōs<sup>a</sup> gōmot<sup>a</sup>*, had befallen, v, 2; *ōs<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup>*, had been made, ii, 1 (bis); *kor<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>*, had been made, x, 7; *ōs<sup>a</sup> nyūmot<sup>a</sup>*, had been taken, viii, 9; *ōs<sup>a</sup> pēmōt<sup>a</sup>*, had fallen, viii, 9; xii,



15; *ôsukh kor<sup>u</sup>mot<sup>u</sup>*, had been made by them, viii, 2; *ôsum âmot<sup>u</sup>*, (to-day) he came to me, iii, 1; *phakîr ôsum lôg<sup>u</sup>mot<sup>u</sup>*, I dressed as a faqîr, x, 14; *ôs<sup>u</sup>nas dyut<sup>u</sup>mot<sup>u</sup> khaah*, she gave a cut (to one of) his (nails), v, 6; *ôsus gômot<sup>u</sup>*, (love) befel him, v, 2; *ôsus kor<sup>u</sup>mot<sup>u</sup>*, had been done to her, ix, 1; *ôs<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>*, he was made by thee, x, 12.

Forming plup. with conj. part. *ôs<sup>u</sup> zôlîth*, he had kindled, iii, 1; *ôs<sup>u</sup> lôgîth*, he had dressed himself as (a faqîr), x, 12.

m. pl. *ôs<sup>t</sup>*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ôs<sup>t</sup> bôzân*, they were listening to, viii, 1; *ôs<sup>t</sup> gatshân*, they were becoming, they used to be, viii, 1; *ôs<sup>t</sup> karân*, they were making, i, 3; *karân ôs<sup>t</sup>*, they were making, xi, 8; *ôs<sup>t</sup> lârân*, they were running, x, v; *ôs<sup>t</sup> palân*, they were walking, x, 1; *ôs<sup>t</sup> parân*, they were reading, viii, 3, 4; *wadân ôs<sup>t</sup>* (m.c.), they were lamenting, xi, 5.

Forming plup. *ôs<sup>t</sup> gamât<sup>t</sup>*, v, 9; *ôsis gând<sup>t</sup>mât<sup>t</sup>*, they had been tied (on) his (arm), x, 5; *ôs<sup>t</sup>wa dît<sup>t</sup>mât<sup>t</sup>*, they had been given to you, x, 12.

I. sg. *ôs<sup>a</sup>*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ôs<sup>a</sup>na*, it (f.) was not, ii, 1; *ôs<sup>a</sup>s*, I was, vii, 10; I became, ix, 2; *ôs<sup>a</sup>s*, he had (a wife), iii, 1.

Forming impf. *ôs<sup>a</sup> gatshân*, she used to go, v, 1; *ôs<sup>a</sup> karân*, she used to make, xii, 20; *ôs<sup>a</sup> wadân*, she was lamenting, vii, 16; *ôs<sup>a</sup>na gatshân*, (chirping f.) was not occurring, viii, 1; *ôs<sup>a</sup>s shûbân*, I (f.) was beautiful, vii, 10; *ôs<sup>a</sup>san tshâqlân*, I was seeking for him, xii, 15; *ôs<sup>a</sup>y karân*, she verily was making, vii, 16.

Forming plup. *ôs<sup>a</sup> partanôv<sup>a</sup>mûts<sup>a</sup>*, she had been recognized, x, 5; *ôs<sup>a</sup> tsûj<sup>a</sup>mûts<sup>a</sup>*, she had absconded, ix, 1; *ôs<sup>a</sup>s kûr<sup>a</sup>mûts<sup>a</sup>*, (a seal, f.) had been made on it, x, 10.

f. pl. *âsa*, they (f.) were, iii, 7; xi, 7 (bis); *âsakh*, the (eyes) f. of them were (satisfied), i, 3.

Forming impf. *karân âsa*, they (f.) were making, xi, 19.

Forming plup. *âsa hêsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *âsî*, he (etc.) will be, x, 1; *âsinâ*, will there not be? i, 2; *âbas âsinâ*, has not the water? viii, 7; *âsim* (for

*āsēm*), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot*<sup>a</sup>, I wonder can he have come, xii, 23; *āsi lāryōmot*<sup>a</sup>, is probably polluted, viii, 6; *āsi mumot*<sup>a</sup>, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmūt*<sup>a</sup>, (on whom a particle of love) will have fallen; vii, 30; *āsi wōt*<sup>a</sup>*mot*<sup>a</sup>, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ōs*<sup>a</sup>*mot*<sup>a</sup>, has been, i.e. was, v, 1; *ōs*<sup>a</sup>*mot*<sup>a</sup> *chus*, (someone) was (near) her, v, 4.

*asar*, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

*āt*<sup>1</sup>, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yit*<sup>1</sup>-*kyāh* . . . *āt*<sup>1</sup>-*kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *atig*, in that very place, x, 3, 5.

*ati*, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; *atig*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyuk*<sup>a</sup>, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

*ot*<sup>a</sup>, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *ot*<sup>a</sup> *tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ām*<sup>1</sup>, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *āmiy*, by him verily, v, 9; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (*amis kyāh chuh nōl*<sup>1</sup>), what is on his neck (?), 11; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amis*<sup>a</sup>*y* to this one verily, ii, 8; v, 7; viii, 7 (*amis*<sup>a</sup>*y ōsa-kani*, from its (an.) mouth); xii, 15 (*amis*<sup>a</sup>*y atki*, by the hand of this very one); sg. m. gen. *ām*<sup>1</sup>-*sond*<sup>a</sup>, v, 3; viii, 6, 8, 10; *ām*<sup>1</sup>.



*sūnz<sup>a</sup>*, iii, 4 (bis); *asond<sup>a</sup>*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ām<sup>i</sup>-soud<sup>a</sup>*, xii, 7; *ām<sup>i</sup>-sandi*, x, 5; *ām<sup>i</sup>-sanzi*, xii, 15.

subet. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk<sup>a</sup>*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath<sup>i</sup>* (emph. <sup>i</sup>), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ām<sup>i</sup>*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis<sup>a</sup>y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis<sup>a</sup>y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. <sup>i</sup>) *ath<sup>i</sup>*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

*ath*, m. a market; sg. abl. *aṭa-pētha*, v, 7.

*atha*, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*āth<sup>i</sup> atha dārān<sup>i</sup>*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun<sup>a</sup>*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-kēth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*<sup>a</sup>, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

*əth*, eight, iii, 5; *əthi dōh*<sup>a</sup>, after eight days, iii, 4.

*ath<sup>a</sup>r<sup>a</sup>*, f. a wool-worm; a wood-worm, vii, 19.

*əḏāy*, there verily, xii, 33.

*ataty*, in that very place, viii, 7.

*atsun*, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log<sup>a</sup> atani*, began to enter, x, 7; n. ag. *abawunuy*, even as I enter, v, 8; fut. sg. 1, *atayō*, I will enter, O! v, 7.

past m. sg. 2, *tākhō*, didst thou enter, O! ii, 2; 3 *tāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tāy*, v, 9; *tās*, they entered for him, viii, 9.

*āv*, see *yun<sup>a</sup>*.

*ay* 1, if; *yiy*, if this, iii, 4 (bis), 9; *tig*, if that, iii, 4 (bis), 9; *dōd<sup>a</sup>lad-ay*, if (ye are) pained, vii, 9; *horgāh-ay*, if (he had done), viii, 10; *hargāh ki-y*, if (he had done), viii, 7, 13; *ladaham-ay*, if thou wilt send to me, x, 3; *chūcay*, if ye are, xii, 15.

*ay* 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

*ay*, O! *ay gōlām*, O slave! (addressed by a superior), viii, 6, 8, 11.

*āy*, *āyē*, see *yun<sup>a</sup>*.

*yiy*, in *vis<sup>a</sup>yiy*, O friend (cēs, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr<sup>a</sup>yēy*.

*ōy*, see *yun<sup>a</sup>*.

*āyēkh*, see *yun<sup>a</sup>*.

*ayālbār*, possessed of a large family, ix, 2.

*āyām*, *āyēm*, *āy-nā*, *āyēs*, see *yun<sup>a</sup>*.

*az* 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tān*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic<sup>a</sup>*, x, 14.

*az* 2, from; *az Khōdā*, from God, vi, 10.

*azal*, m. late, doom, vii, 12; ix, 6.

*ōzīz*, poor; m. pl. nom. *ōzīz*, ix, 11.



- Aziz-i-Misar*, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.
- bā*; *pari bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sōruy-sāmān*, he came with all (his) paraphernalia, xi, 20.
- bē*, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 28; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.
- bāba*, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.
- bēb*, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar<sup>ay</sup>* (xii, 16), in the breast pocket.
- bacē*, m. the young of any animal; pl. nom. *bacē*, viii, 1.
- bōchē*, f. hunger; — *lūj<sup>a</sup>*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.
- bacun*; 2 past, *bacyōkh*, thou escapedst, x, 8.
- bacāwun*, to save; inf. fem. *tagiyē bacāwūn<sup>a</sup>*, do you know how to save her? v, 9.
- bōd<sup>i</sup>*, m. a prisoner; *bōd<sup>i</sup>-hāl*, f. a prison, ix, 4.
- bōd<sup>a</sup>*; *hata-bōd<sup>i</sup>*, hundreds, ix, 9.
- bod<sup>a</sup>*, great, xii, 14; *baḡis-hihis*, to the elder (prince), viii, 13.
- bud<sup>a</sup>*, old; *bud<sup>a</sup> zanāna*, an old woman, x, 5; *bujē zanāni*, to the old woman, x, 5.
- badal*, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.
- badan*, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.
- buḡun*, to be old; 2 p. m. sg. 1 *buḡyōs*, I am grown old, xii, 1.
- bēdār*, awake, iii, 7; viii, 8; — *gashun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.
- bāg*, m. a garden, ii, 1; sg. gen. *armān bāguk<sup>a</sup>*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).
- bāg*, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.
- bōg<sup>i</sup>*, in *shāmna-bōg<sup>i</sup>*, at about evening, v, 5.
- bēgāh*; *gāh bēgāh*, in and out of season, vi, 2.
- baḡal*, m.; *baḡala-manza*, from under his armpit, viii, 7.

*bāgān'*; *bāgān' āyēs*, it was my fate, ix, 4.

*bōg<sup>a</sup>run*; fut. pass. part. f. pl. *bōg<sup>a</sup>rañē*, (loaves) must be divided, v, 8; 1 p. f. pl. *bōg<sup>a</sup>rēn*, she divided (the loaves), v, 8; 2 p. f. sg. *bōg<sup>a</sup>rēm-ay*, I divided it (f.), O! v, 7.

*bāgicān*, m. a garden-watcher, a gardener, xi, 13.

*bāh*, 1, ii, 5, 11 (bis); iii, 1, 4 (bis), 8; v, 5, 6; vii, 20, 5; viii, 3, 6, 8, 10, 11 (quater); ix, 1, 4; x, 1, 2 (bis), 3, 5 (bis), 7, 12; xii, 1, 4, 11, 19, 23; *bō-nay*, I (shall) not, xi, 14 (poet.); *bō n*, I also, iii, 4; *bōy*, if I, viii, 1 (bis); I verily, x, 10, 2, 4; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

*asē*, us, to us, etc., viii, 1, 3, 11; x, 2, 12 (bis); xii, 17; *asē-kun hōumath*, thou showedst before us, vi, 5; *asē*, we, v, 9, 10; viii, 3; xi, 15; xii, 19; *asē-ti*, we also, xii, 1.

*mē*, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3; viii, 11; ix, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis); by me, ii, 2 (bis); vi, 15; viii, 5; ix, 11; x, 1, 12 (ter), 14; xi, 1; xii, 6, 20, 4; *mē-kyut<sup>a</sup>*, xii, 24; *mē lōyikh*, fit for me, xii, 10 (bis); *mē nish*, near me, viii, 5; xii, 22 (bis); *mē nishē*, near me, in my possession, x, 14; *mē ōsum*, I had, vii, 15; *mē sōtin*, (share) with me, i, 7; *mē sōty*, together with me, viii, 3, 11; x, 9; xii, 2, 7; *mē-ti*, to me also, ix, 1; me also, vi, 11; xi, 14.

*bah*, card., twelve; *tātas bahan-hatan-hond<sup>a</sup> zyuth<sup>a</sup>*, the master of twelve hundred pupils, v, 1.

*Bah<sup>a</sup>dūr Khān*, m. N.P., Bahādur Khān, ii, 1; sg. dat. — *khānas*, ii, 12.

*bēhun*, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to sit down in a place, take up a position, xi, 2; to be stationed, posted (at a particular place), xi, 6; to remain, stay (in a certain place), take up one's abode, viii, 4; x, 5; xii, 2, 4; to sit down at a work, set to work, xii, 26 (bis); to be employed (in a certain business), viii, 5 (ter); to sit down (after finishing a work), to rest, viii, 8; *byūth<sup>a</sup> nazari*, he sat watching; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bikith*, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, *bēha*, xii, 3; 3, *bēhi*, vi, 16; impv. sg. 2,



*bēh*, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh'zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūth<sup>a</sup>*, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūthus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *bīth'*, viii, 5 (his), 8; xi, 6; xii, 2.

*bahār*, m. the season of spring, i, 11.

*bāj*, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

*bōj<sup>a</sup>*, m. in *bōj<sup>a</sup>-bath*, sharing, partnership, i, 7.

*bāki*, conj. but.

*bēkh*, see *byākh*.

*bakh<sup>a</sup>cōyish*, f. a present, a gift, ii, 7; xii, 3.

*bakār*, useful, x, 6.

*Bikarmājēth*, m. N.P., Vīkramāditya; sg. ag. *bikarmājētan*, x, 8; gen. m. — *jētun<sup>a</sup>*, x, 7, 14; f. — *jētūn<sup>a</sup>*, x, 1, 6.

*baktāwār*, prosperous, viii, 9.

*bāl*, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; sg. dat. *-pānas*, vii, 15.

*bāl*, f. a girl; sg. dat. *bālē*, m.c. for *bāli*, v, 11.

*bāl*, m. speech; *bāl-bōsh<sup>a</sup>*, the chirping of birds, viii, 1 (ter).

*bulbul*, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

*bal'ki*, conj. moreover.

*Baltī*, m. a Baltī, an inhabitant of Baltistān; voc. pl. *baltī*, xi, 4 (Hindōstānī).

*balāy*, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8; *balāy pēyīn*, may calamity fall on him, ix, 2.

*bēmār*, adj. sick, ill, v, 1, 3; — *gathun*, to become sick, v, 10; — *pyon<sup>a</sup>*, to fall ill, v, 1.

*bōn*, adv. down, below, xii, 15; — *wasun*, to descend, viii, 4; xii, 2; 14, 15; *bōna-kani*, below, down below, iii, 2.

*band*, adj. shut, tied up; *bar band karun*, to shut the door, viii, 3; *kārin band*, he tied up (rupees), x, 2.

*banda*, m. a slave, i, 13; voc. *banda*, i, 13.

*bandūk-bāz*, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

*bandūkh*, m. a gun, viii, 10; — *lāgun*, to fire a gun, ii, 11; cf. viii, 10.

*bīnāh*, m. one who sees, ii, 2.

*banun*, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*, free from fated sorrow, vii, 23.

fut. sg. 3, *banī*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

*bōnṭh*; *bōnṭha-kunī*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

*bēnawāh*, adj. destitute, vii, 7.

*banāwun*, to make; I. past with suff. 3 pers. sg. ag. *banāwun*, viii, 14.

*bēñē*, I. a sister, iii, 9; x, 3, 10; sg. ag. *bēñī*, x, 3 (bis), 10; gen. *bēñē-hond*, x, 3 (ter), 10; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

*buñul*, m. an earthquake, xii, 15 (*gav*, took place).

*bāpath*, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *amī bāpath*, for this reason, on this account, ii, 5; *amīy bāpath*, for this very reason, ix, 1; *kunī bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

*bar*, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

*bār* (1); *Bār Khōdāyō*, O Great God! v, 7; *Bār-Sōhīb*, the Almighty, vii, 2, 3, 5.

*bār* (2); m. a load; *wūnṭa-bār* (pl. nom.), camel loads, i, 9.

*bōr*, m. a load, ii, 5; sg. abl. *hēth bārī*, taking in a load, xi, 13.

*barābar*, adv. at once, iii, 9.

*barg*, m. a leaf; pl. abl. *burgau-sōty*, owing to leaves, vii, 10.

*brōh*, adv. (an order) in advance, beforehand, xi, 4.

*brūh*, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,



(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākḥ brūh*, there came to them in front, there appeared before them, x, 1.

*bar<sup>m</sup>*, m. an auger, a drill (poet. for *barma*); *bar<sup>m</sup> pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

*bārān'*, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

*barun*, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barūn<sup>a</sup>*, to pass the night, i, 10.

freq. part. *bār<sup>a</sup> bārī* (for *bār<sup>a</sup> bār<sup>a</sup>*, m.c.), ix, 11; conj.

part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat.

*baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii,

7 (bis); fem. sg. with suff. 3 pl. ag. *būr<sup>a</sup>kh*, viii, 3; ix, 7.

*brōnth*, adv. of time, before, previously, x, 5; cf. *bōnth*.

*barish*, f. a spear; sg. abl. *barishi sōty*, (dug) with his spear, viii, 7.

*borut<sup>a</sup>*, adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

*bārav*, m. pl. grumbling; — *din'*, to grumble, xi, 17.

*barōyē*, prep. for the sake of; on account of; for the purpose of; by way of; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

*bus<sup>a</sup>*, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

*bāshē*, f. babbling of a child; *zhur<sup>a</sup>-bāshē*, infantile talk, v, 2.

*bē-shumār*, adj. countless, xii, 20, 1, 4.

*bismillā*, interj., *bi'smī'llāh*, in the name of God! xii, 17.

*basta*, f. the skin; — *wālūn<sup>a</sup>*, to flay, viii, 6.

*bata*, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj<sup>a</sup>*, f. a cloth holding a quantity of boiled rice, xi, 18; *-han*, a little boiled rice, x, 5; *-hanā*, usually f., but m. in x, 3; *-trōm<sup>a</sup>*, a copper dish holding cooked rice, iii, 1.

*baṭh*, m. *bāj<sup>a</sup>-baṭh*, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

*bāth*, f. word, speech, language; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

*bīṭh'*, see *bēhun*.

- bōta*, m. a Tibetan, esp. an inhabitant of Baltistān; -*bōy*<sup>a</sup>, m. pl. Tibetan brothers, xi, 6; -*garan*, in Tibetan houses, xi, 6.
- both*<sup>a</sup>, m. the bank of a river; *bathis-pēth*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.
- buth*<sup>a</sup>, m. the face, x, 5 (bis); xii, 2.
- bōtun*<sup>a</sup>, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōtanis*, xi, 4.
- bōts*<sup>a</sup>, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sānd' bōts*<sup>a</sup> *z'h*, the goldsmith and his wife, v, 10; *pūtashēha-sānd' (z'h) bōts*<sup>a</sup>, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts*<sup>a</sup>, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.
- bāwun*, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw*<sup>a</sup>, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.
- bē-wōphā*, adj. treacherous, x, 13.
- bē-wōphōyī*, f. infidelity, viii, 6, 11.
- bāwar*, m. belief, faith; — *karun*, to believe, viii, 13.
- bē-wāsta*, adj. without worldly ties, v, 11.
- bāy*, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūr'-bāy*, a cowherd's wife, xi, 12; *grist'-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyē*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyē-hond*<sup>a</sup>, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grist'-bāyi* (for -*bāyē*)-*kun*, (saying) to the farmer's wife, ix, 1.
- biyē* (properly abl. of *byākḥ*, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); *biyē kēh*, something more (iii, 8); anything else (xii, 18); *biyē kun*, anywhere else, xii, 4.



conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh* . . . *biyē*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyē*, both . . . and, viii, 9.

*bōy*, f. a smell, scent, stink, xii, 15.

*bōy*<sup>a</sup>, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōy*<sup>a</sup>, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōy*<sup>a</sup>-*bārān*<sup>a</sup>, uterine brothers, viii, 5; *bōy*<sup>a</sup>-*kākañ*, an elder brother's wife, v, 10.

*biyābān*, m. a forest, ii, 4.

*byākh*, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākh*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biy*<sup>a</sup>, xii, 1 (bis); fem. pl. nom. *biyē*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyē* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyē*.

*byon*<sup>a</sup>, adj. separate, apart. *byon*<sup>a</sup> *byon*<sup>a</sup>, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

*bōzun*, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *ahumār būz*<sup>a</sup>, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gathēm bōzun*<sup>a</sup>, you must hear me, xii, 7; conj. part. *būzūh*, vii, 27, 8; impv. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būz'tav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chīm bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ās' bōzān*, viii, 1; past m. sg. *būz'*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz'-nas-na*, he did not listen to him, ii, 5; f. sg. *būz'*, xi, 16.

*bōz'gār*, m. a deceiver, cheat, iv, 1, etc.

*bāzar*, m. a market, a bazaar, v, 7.

*chih*, f. a particle, a very small amount of anything, vii, 30.

*chuh* 1, the cry used in urging on a horse, xi, 8. Cf. *hār' hār'*.

*chuh* 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chuvā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final y is not the emphatic particle, but is the suffix



of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chēy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chēyēy*, ix, 6.

Conditional. 2 pl. masc. *chūway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *kākan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd<sup>a</sup>*, she has pain, xii, 15; *mē-nishē chuh nishāna*, I have a token, x, 14; *ōē nishē chuh nishāna*, x, 14; *pātashēhas chēh khabar*, the king has news, iii, 3; so *tas chēh khabar*, xii, 2, she has news, she believes; similarly *chēh* in xii, 4, 5 (he has a wife), 15 (*tas chēh āk<sup>a</sup>y nūr<sup>a</sup>*, she has only one arm), 19; *amis chēh zanāna trēh*, he has three wives, xii, 19; *asē chih gabar z<sup>a</sup>h*, we have two sons, viii, 1; neg. *asē chēna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm bōy<sup>t</sup>-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ<sup>a</sup> chēm bōd<sup>t</sup>-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuth<sup>t</sup> lari chim*, there are seven rooms in my house); vi, 3 (*cyāñē löhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyē chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyē-sond<sup>a</sup> chuy hasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chēy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chēyēy*, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. *chēy* in xii, 6. 1 pl. masc. *chīy* (*ās<sup>t</sup> chīy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dōd<sup>a</sup>*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōl*<sup>1</sup>, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kān<sup>2</sup> dōmbij<sup>3</sup> chēs*, the crupper is close to its head); neg. *pātashōhī chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chīs z<sup>4</sup>h*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyūh sabab chuwa*, what reason have you? viii, 5; fem. neg. *chēwana panūn<sup>5</sup>*, she is not your own, x, 1; 3 plur. masc. *trōr chīwa tōhē, trih chīwa myōn<sup>6</sup> tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. I masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs kurān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs uadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chuh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bēhān chuh*, he sits down, xii, 4; *chuh cēwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gathān chuh*, he goes, xii, 4; *chuh gathān*, xii, 4; *chuh kaḍān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khēwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;



*chuh tulān*, he is raising, xii, 17; *chuh gāh trānān*, is emitting light, xii, 2; *chuh tshimān*, he is letting fall, xii, 17; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; *chuh walān*, he wraps, viii, 13; *wanān chuh*, he says, x, 6; *chuh wasān*, he is coming down, v, 7; *wasān chuh*, viii, 13; *chuh wātān*, he arrives, iii, 7; *chuh yincān*, he comes, xii, 3; *yincān chuh*, v, 5; xii, 4.

sg. 3 fem. *chēh dapān*, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; *chēh gatshān*, she goes, becomes, x, 5; *gatshān chēh*, xii, 23; *chēh karān*, she does, iii, 4; *likhān chēh*, she writes, xii, 11; *chēh pakān*, she goes forward, iii, 2; xii, 7; *chēh wanān*, she says, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; *chēh yincān*, she comes, xii, 15.

pl. 2 masc. *chiwa yincān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say); *diwān chih*, they give, x, 14; *chih harān*, (rubies) are dropping, xii, 9; *chih kadān*, they pass the time, viii, 11; *chih karān*, they do, make, viii, 3; xii, 3, 23; *chih lārān*, they run, ii, 9; *chih pakān*, they go forward, xii, 2; *pakān chih*, x, 4; *chih sōmbārān*, they collect, xi, 7; *chih sārān*, they collect, xi, 6; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna shahārān*, I am not standing, ii, 4; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13; 3 masc. *chuna karān*, he does not make, viii, 2; *yincān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4; *chuy wanān*, he verily says, i, 13; vii, 31; fem. *chēy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. *chum dapān*, he says to me, xii, 20; *chum diwān*, he gives to me, vii, 14, 7, 8; *chum harān*, my (flesh) is dropping, vii, 24; *chum kārān*, he sells me, vii, 17; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yicān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn*<sup>t</sup>, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēna tsukū<sup>a</sup>mūts<sup>a</sup>*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot<sup>a</sup>*, thou hast gone, xii, 4; neg. *chukhna gōmot<sup>a</sup>*, thou didst not become, v, 5; fem. *chēkh tsūj<sup>a</sup>mūts<sup>a</sup>*, thou hast fled, ix, 1.

sg. 3 masc. *chuh āmot<sup>a</sup>*, he has come, x, 12, 4; *chuh ās<sup>a</sup>mot<sup>a</sup>*, he has been, v, 1; *chuh gamot<sup>a</sup>*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot<sup>a</sup>*, ix, 1, 6; *chuh kor<sup>a</sup>mot<sup>a</sup>*, he has been made, x, 12; *chuh pēmot<sup>a</sup>*, it has befallen, x, 3; *chuh roṣ<sup>a</sup>mot<sup>a</sup>*, he has been arrested, x, 12; fem. *chēh mumūts<sup>a</sup>*, she is dead, viii, 1; *chēh tsūj<sup>a</sup>mūts<sup>a</sup>*, she has fled, ix, 1; *chēh wūn<sup>a</sup>mūts<sup>a</sup>*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lāg<sup>a</sup>māt<sup>a</sup>*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumūt<sup>a</sup>*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot<sup>a</sup>*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dūt<sup>a</sup>māt<sup>a</sup>*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl<sup>a</sup>mot<sup>a</sup>*, thou hast destroyed, ii, 11; fem. *chēy āmūts<sup>a</sup>*, she has come to thee, v, 5; *chēy kūr<sup>a</sup>mūts<sup>a</sup>*, thou hast made it (fem.), x, 8.



3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut<sup>m</sup>mot<sup>m</sup>*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tāñ ōs<sup>m</sup>mot<sup>m</sup> chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thōw<sup>m</sup>mot<sup>m</sup>*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw<sup>m</sup>mot<sup>m</sup>*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasūñ<sup>a</sup>*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5 ; sg. 3 masc. *chuh bihith*, he is seated, x, 5 ; xii, 4 ; *chuh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chuh pakanoy*, it is not yet walked over, x, 1.

*chēl*, f. a piece, fragment ; pl. nom. *chēla*, vii, 14.

*chalun*, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahō*, x, 5.

*chān*, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

*chōñ<sup>a</sup>*, f. a carpenter's wife, xi, 19.

*chāucun*, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāucān*, xi, 3.

*cakla*, m. a group of villages, a village circle, ix, 10.

*cālān*, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

*cēnda*, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

*carkh*, m. a lathe ; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

*cārpāy*, f. a bedstead ; sg. dat. *cārpāji*, x, 5.

*cēshma*, m. an eye ; pl. nom. *cēshma*, i, 3.

*cīth<sup>i</sup>*, f. a document, viii, 10 (bis).

*cyon<sup>m</sup>*, to drink ; inf. *hyotun cyon<sup>m</sup>*, he began to drink, viii, 7 (ter) ;

pres. part. *cēcān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cēcān*, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. *trēsh cēyēnna*, he did not drink water, viii, 7; past cond. sg. 3, *trēsh cēyihē*, (if) he had drunk water, viii, 7.

*cyôn<sup>a</sup>*, poss. pron. thy; sg. m. nom. *cyôn<sup>a</sup>*, v, 9; x, 14; xii, 16, 8; *cyôn<sup>a</sup> gatchi*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyōnuy*, thine verily, v, 9; dat. *cyōnis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

lem. sg. nom. *cyōā<sup>a</sup>*, v, 9; viii, 3, 11; x, 10; dat. *cyānē*, vi, 3; x, 12.

*cēz*, m. a thing, xii, 19.

*dab*, m. a fall from a height; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

*dab*, f. (in *zāna-dab*), a covered wooden balcony on the roof of a house; sg. dat. *dabi*, viii, 1.

*dōb*, m. a hole, or pit, in the ground, xii, 6; sg. dat. *dōbas*, xii, 6, 7; sg. abl. *dōba*, xii, 7; *dōba-hanā*, a small hole in the ground, viii, 7 (N.B. masc.).

*dabāwun*, to press, squeeze; *dabōwith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

*dachyun<sup>a</sup>*, adj. right (not left); m. sg. abl. *dachini utha*, with the right hand, viii, 7.

*dōd*, m. milk; *dōda-bēnā*, f. a milk-sister, a foster sister, iii, 4; *dōda-gūr<sup>a</sup>*, m. a milk cowherd, a milkman, xi, 13; *dōda-har*, m. cream of milk, ii, 3; *dōda-mōj<sup>a</sup>*, f. a foster-mother, v, 2 (ter); *dōda-noj<sup>a</sup>*, a milk-pail, xi/3.

*dod<sup>a</sup>*, see *dazun*.

*dōd<sup>a</sup>*, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. *dōdis*, v, 6 (bis); abl. *dādī*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dōd<sup>a</sup> pananis dūlas*, she has pain in her heart, xii, 15.

*dādkhāh*, m. a petitioner; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

*dōd'lad*, adj. pained, afflicted; with *ay*, if, suffixed, *dōd'lad-ay*, vii, 9.

*đidār*, adj. seeing; *sōhība-sond<sup>a</sup> kara đidār*, I will do seeing of the master, I will see the master, iv, 5.

*dēy*, f. a large metal pot, a cauldron; pl. nom. *dēyo*, vi, 16.



*dogāy*, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dogāy karūn*<sup>a</sup>, to show faithlessness to one's master, viii, 8.

*d<sup>a</sup>h*, m. smoke; *dīcān chuh achēn d<sup>a</sup>h*, he puts smoke in (her) eyes, he abuses her, v, 11.

*dah*, card., ten, v, 6.

*dōh*, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyān*, a certain day came, xii, 1; *dōhū dōhā kadun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tamī dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk<sup>a</sup>*, x, 10; fem. *dōhūc<sup>a</sup>*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthī dōh<sup>i</sup>*, after eight days, iii, 4.

*dūj<sup>a</sup>*, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj<sup>a</sup>*, a kerchief containing food, xi, 18.

*dūjān*, adj. pregnant, xi, 7 (f. pl.).

*ḍakh*, m. the post (for letters); sg. dat. *ḍakas*, xi, 6.

*dōkhil*, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

*ḍakhanāwun*, to lean upon (a stick or the like); pres. part. *ḍakhanāwūn*, xi, 16.

*dukhtar*, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

*dīl*, m. the heart, mind, soul, v, 7; *dar dīl*, in the heart, ii, 5; sg. dat. *dīlas*, i, 7; ii, 5; xii, 15; *dīlas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd<sup>a</sup> dīlas*, pain in the heart, xii, 5.

*ḍōl<sup>i</sup>*, the gusset of a garment; in *ḍōlī-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍālī* has been altered to *ḍōlī* m.c. See *dāmān*.

*ḍōlī*, f. in *kana-ḍōlī*, closing of the ear, refusal to hear, v, 2.

*ḍolūl*, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *ḍalūlā*, viii, 6, 8, 11; x, 1 (bis).

*dālom*\*, m. leather; with emph. *y dālomuy*, nothing but leather, xi, 14.

*dulun*\*, m. the act of rolling; pl. nom. *ḡulān<sup>4</sup> diwān chuh*, he is rolling himself, xii, 23.

*dilāsa*, m. soothing, consolation; — *dyun*\*, to soothe, ix, 7.

*dōmbij<sup>2</sup>*, f. a crupper, xi, 9.

*dāmān*, the skirt of a garment; sg. dat. *dāmānas thaph karūn<sup>4</sup>*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); *ḡōlī-dāmānas thaph lāyūn<sup>2</sup>*, id., v, 9 (see *ḡōl<sup>1</sup>*), with the double meaning.

*dānāh*, adj. wise; *dānāh wazīran*, by a wise vizier, viii, 1.

*dīn*, m. faith, religion; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

*dōn<sup>4</sup>*, m. a pomegranate, xii, 22 (bis), 23 (bis).

*dand*, m. punishment, fine; sg. abl. *danda dyun*\*, to give in compensation (for harm, etc., done), v, 11; *danda hyon*\*, to take in compensation, v, 11.

*d<sup>4</sup>nun*, to shake out (clothes), to shake (clothes); pres. 3 m. sg. *chuh d<sup>4</sup>nān*, x, 7.

*dōnaway*, card. both, x, 4, 5, 13; xi, 12.

*duniyā*, m. the world; sg. dat. *duṇ'yāhas*, xii, 18 (bis).

*dapun*, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amīs mējēras kun*, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. *dapun gathis*, you must say to her, v, 9; fut. pass. part. *dapun chūca*, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impr. sg. 2, *daph*, xii, 4; say to him, *dapus*, xii, 20; fut. *dāp'zēm*, you must say to me, v, 8; *dāp'zēm-na*, you must not say to me, v, 8; *dāp'zēkh*, you must say to them, v, 7; past, *dāp'zihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dāpay*, I will say to thee, iii, 4; v, 5; *dapas*, I will say to him, xii, 19; 3, *dapā*, he will say, x, 1; she will say, v, 9; *dapiy*, she will say to thee, xii, 18; pl. 3, *dapanam*,



they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; I. she says, *chēh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chēs dapān*, viii, 3, 11; xii, 4, 15; *dapān chēs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop*<sup>a</sup>, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

*dopum*, I said; I said to you, *dopum<sup>a</sup>wa*, x, 12.

*dopun*, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, *dopuy*, xii, 15; said to him, *dopus*, i, 7; v, 1; xii, 1; he said for me, *dop<sup>a</sup>nam*, iv, 4; she said to thee, *dop<sup>a</sup>nay*, x, 12; he or she said to him or her, *dop<sup>a</sup>nas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop<sup>a</sup>nokh*, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

*dop<sup>a</sup>wa*, you said; you said to me, *dop<sup>a</sup>wam*, x, 12.

*dopukh*, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop<sup>h</sup>am*, v, 8; they said to him, *dop<sup>h</sup>as*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop<sup>h</sup>akh*, viii, 1; x, 12.

3 past, 3 sg. m. *dappāw*, said long ago, xii, 24; I said long ago, *dappām*, ix, 4; I said long ago to them, *dappāmakh*, xi, 15.

*dar*, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dīl*, in the heart, ii, 5.

*dēra*, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *dēras*, viii, 9; *dēras-pēth*, in a tent, v, 11.

*dōr<sup>a</sup>*, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kān<sup>t</sup>*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

*dūr* 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

*dūr* 2, distant; *dūr kaḥun*, to expel, banish, viii, 11; *shēkara dūr*, far from the city, viii, 11; abl. *dāri rōrun*, to remain at a distance, vii, 18; note, *drūv dūr-pahān*, he went a short way off, x, 7; but *byāth<sup>a</sup> dāri-pahān*, he sat at a little distance, x, 7.

*darbār*, m. a court (a king's), viii, 11.

*dard*, m. affection, ix, 8.

*drāg*, m. a famine, vi, 15.

*dārun*, to place, etc.; freq. part. *halam dōr<sup>t</sup> dōr<sup>t</sup>*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zīth<sup>t</sup> atha dōr<sup>t</sup>nam*, long arms are stretched over me, vii, 25.

*drōt<sup>a</sup>*, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

*drāv*, etc., see *nērun*.

*darwāza*, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop<sup>a</sup>nas*, she shut the door against him, viii, 11.

*drūg*, etc., see *nērun*.

*driy*, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

*dās*, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

*dēshun*, to see; fut. pass. part. *kāh gatshēm-na dēshun<sup>a</sup>*, no one may see me, xii, 22; conj. part. *dēshith*, having seen, v, 2;



pres. part. (for pres. tense), *džehān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth<sup>m</sup>*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth<sup>m</sup>-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth<sup>m</sup>-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs<sup>m</sup> dyūth<sup>m</sup>-mot<sup>m</sup>*, (a dream) had been seen.

*daskhath*, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōl<sup>m</sup>-sand<sup>m</sup> daskhata*, she signed it with the father's signature, xii, 22.

*ducā*, m. a prayer; *ducā-yi-khōr*, a prayer for welfare, i, 3.

*dawā* (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

*dēv*, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

*dav*, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

*dawāh*, see *dawā*.

*dāwāh*, m. a claim; — *ganḍun*, to make a claim, v, 11.

*Day*, m. God; *day<sup>t</sup>*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

*dōy*, the belief in two, dualism, as opposed to monotheism, vi, 6.

*dōyum<sup>m</sup>*, ord., second; m. sg. dat. *dōyimis gulāma-sond<sup>m</sup>*, of the second servant, viii, 6.

*dyun<sup>m</sup>*, to give; to make over a person to another's charge, viii, 11.

*anith dyun<sup>m</sup>*, to bring and give, xii, 4; *dab dyun<sup>m</sup>*, to give blows, vii, 18; *dyutun bār<sup>t</sup>shī-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d<sup>m</sup>h diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulān<sup>t</sup> dīn<sup>t</sup>*, to roll oneself about, xii, 23; *dilāsa dyun<sup>m</sup>*, to comfort, ix, 7; *dandā dyun<sup>m</sup>*, to give in compensation, v, 11; *tas gardan dīn<sup>m</sup>*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun<sup>m</sup>*, to give an order, x, 5, 9, 13; *halam bār<sup>t</sup> bār<sup>t</sup> dyun<sup>m</sup>*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jahva dyun<sup>m</sup>*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun<sup>m</sup>*, to set forth (*kun* = to), x, 11, 2; *khash dyun<sup>m</sup>*, to cut, v, 4, 6; *krēkh dīn<sup>m</sup>*, to make an outcry, v, 7; xii, 7; *karith dyun<sup>m</sup>*, to do completely, x, 12; *muslas dyut<sup>m</sup> kas<sup>m</sup>*, he pronounced a charm over the skin, xii, 22; *makh dyun<sup>m</sup>*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahō*, I would give cries, vii, 23; *nār dyun<sup>u</sup>*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun<sup>u</sup>*, to impale, v, 10; *pharyād dyun<sup>u</sup>*, to lay a complaint, x, 2; *phash dyun<sup>u</sup>*, to rub, v, 4; *rukhsath dyun<sup>u</sup>*, to give leave to depart, xii, 25; *rapaṭ dyun<sup>u</sup>*, to make a report, v, 9; *shēmshēr dits<sup>u</sup>n shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun<sup>u</sup>*, to pronounce a charm over him, xii, 15; *sauṭ dyun<sup>u</sup>*, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ<sup>u</sup>*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun<sup>u</sup>*, to swear by God, xii, 7; *wurṭi diñ<sup>u</sup>*, to give an order, vi, 16; *wōtamukh<sup>u</sup> dyun<sup>u</sup>*, to put on upside down, v, 9; *zīr<sup>u</sup> diñ<sup>u</sup>*, to give a push, x, 7 (bis).

inf. *dyun<sup>u</sup>*; eg. obl. *dimi*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun<sup>u</sup>*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam diñ<sup>u</sup>*, you must give them to me, x, 1; f. sg. *gatshēm bakh<sup>u</sup>cōyish diñ<sup>u</sup>*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyic*, give ye, x, 12; xii, 21; give ye to me, *diyām*, vi, 16; pol. impve. sg. 2, *dita*, please give thou, v, 9; x, 4; with emph. *y, ditay*, v, 2; please give to me, *ditam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, they give, x, 14; f. sg. 1, *chēs diwān*, I give, vii, 11, 22; 3, *chēh diwān*; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyu<sup>u</sup>*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum<sup>u</sup>wa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutun*, v, 4 (bis);



viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun*<sup>y</sup>, ii, 7; he or she gave to him or her, *dyut*<sup>nas</sup>, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut*<sup>nakh</sup>, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dūt*<sup>t</sup>, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *dit*<sup>makh</sup>, ix, 11; he or she gave, *dūtin*, vii, 5; x, 2; he gave to him, *dit*<sup>nas</sup>, x, 14.

i. sg. *dits*<sup>a</sup>, she was given, vi, 16; given to him, *dits*<sup>as</sup>, viii, 7; he gave, *dits*<sup>an</sup>, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits*<sup>nas</sup>, v, 9; x, 8; they gave, *dits*<sup>kh</sup>, iii, 8; they gave to him, *dits*<sup>has</sup>, x, 5.

perf. m. sg. *chunakh dyut*<sup>mot</sup>, she has given to them, viii, 1; pl. *chim dit*<sup>māt</sup>, I have given, x, 12.

plup. m. sg. *ōs*<sup>a</sup> *dyut*<sup>mot</sup>, had been given, x, 12; she had given to him, *ōs*<sup>nas</sup> *dyut*<sup>mot</sup>, v, 6; pl. they had been given to you, *ōs*<sup>wa</sup> *dūt*<sup>māt</sup>, x, 12.

past cond. sg. 1, *dimahō*, vii, 23; I would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

*dyār*, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

*dōzakh*, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-mana*), in hell, xii, 19, 20.

*dazun*, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. <sup>t</sup>, *chuh dazēn*<sup>t</sup>, is verily burning, x, 7; past sg. m. 3, *dod*<sup>a</sup>, he was burnt up, xii, 25.

*gōb*, adj. invisible; — *gātshun*, to become invisible, iii, 6.

*gobur*, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

*gād*, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

*gēḍ*<sup>a</sup>, a bunch or handful of grass or the like; pl. nom. *gējē*; *gējē karañē*, to make bundles of grass, hence, met. to crowd together, xi, 10.

*gōḍ*, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

*gaḍun*, i.q. *garun*, q.v.

*gōḍaṇ*, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. *gōḍaṇiṇi*, at the very first, viii, 10; x, 3, 10; xii, 4, 6.

*gōḍaṇuk*, adj. first, the first, viii, 13; with emph. *y*, *gōḍaṇukuy*, the very first, viii, 5; f. gen. *gōḍaṇicē-handi khōta*, (more beautiful) than the first, xii, 10.

*gudarun*, conj. 3, to happen, occur; inf. *gudarun*, a happening, occurrence, viii, 5; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

*gadōy*, f. begging, mendicity, the condition of a beggar; sg. gen. *gadōyīḥ-hond*, x, 2.

*gāh*, m. brightness, brilliancy, lustre; — *trāwun*, to emit light, x, 2.

*gāh*, m. a place, a time, a turn; *gāh bēgāh*, in and out of season, vi, 2; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

*gējē*, see *gēḍ*.

*gōj<sup>a</sup>nas*, see *gālun*.

*gāl*, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

*gul*, m. the forearm; *gul<sup>a</sup> ganḍān*, to stand in a reverent attitude, with the arms folded in front, v, 9.

*gōlām*, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. *gōlāmas*, viii, 11; ag. *gōlāman*, vi, 14; viii, 7, 8, 11; voc. *oy gōlām*, viii, 6, 8, 11; pl. nom. *gōlām*, viii, 5, 13.

*galun*, to be destroyed; fut. pass. part. *suh gots<sup>a</sup> galun*, he must be destroyed, xii, 10; fut. sg. 3, *galī*, xii, 24; past. m. pl. 3, *gāl*, xii, 25.

*gālun*, to destroy; to cause to waste away; past f. sg. *gōj<sup>a</sup>nas*, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. *chuy gōl<sup>a</sup>mol*, thou hast destroyed, ii, 11.

*gām*, m. a village; pl. dat. *gāman*, xi, 8.

*gumrōyī*, f. going astray; *gayēn gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

*gamol*, *gōmol*, *gūmol*, see *gats<sup>a</sup>hun*.

*gān*, m. the keeper of a brothel, a prostitute's bully; used as a term of contempt after another noun, as in *hāpath-gān*,



a wretch of a bear (ix, 2); *kuṭ<sup>2</sup>cāl-gān*, the wretch of a police-captain (v, 9); *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

*gaṇḍ*, m. a knot; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

*gōṇḍ<sup>a</sup>*, m. a posy, bunch; *pōshē-gōṇḍ<sup>a</sup>*, a posy of flowers, v, 4 (ter).

*gond<sup>a</sup>*, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gāṇḍ<sup>i</sup>*, xi, 9.

*gaṇḍun*, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5).

*gul<sup>i</sup> gaṇḍān<sup>i</sup>*, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*,

iii, 8; impv. fut. *gāṇḍ<sup>i</sup>zēs*, you must tie it, v, 6; past m. sg. *gōṇḍun*, he or she tied, v, 10, 2; *dāwāh gōṇḍ<sup>a</sup>nas*, she made a claim to him, v, 11; m. pl. *gāṇḍ<sup>i</sup>*, were bound, v, 9; *gāṇḍin*,

he tied them, x, 2; plup. m. pl. *ōsis gāṇḍ<sup>i</sup>māt<sup>i</sup>*, he had tied them on it, x, 5.

*gōṇāh*, m. sin; — *karun*, to sin, viii, 11 (bis).

*gūṇ<sup>a</sup>*, a piece or gobbet of flesh or the like; pl. nom. *gañē karith*, having cut up, viii, 13; *chuh katarān gañē*, he cuts it into lumps, x, 7.

*gōpōl<sup>i</sup>*, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

*gār*, see *āhan-gār* and *nān-gār*.

*garu*, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — *talun*, to run away home, v, 5; — *wāturn*, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — *yun<sup>a</sup>*, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl. *gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bēhun*, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. *garan* (for *garan-manz*), xi, 6.

*gārē*, see *gūr<sup>a</sup>*.

*gôr*, in *gôr-sān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gôr-sānas*, ii, 1.

*gur<sup>a</sup>*, m. a horse, iii, 8; x, 3; sg. dat. *guris-kyut<sup>a</sup>*, (grass) for the horse, x, 5; *guris khasun*, to mount a horse, ii, 11; iii, 8 (bis); *guris wāthun*, to mount a horse, ii, 6; abl. *guri-pētha wasith pyon<sup>a</sup>*, to fall from one's horse, ii, 6; pl. nom. *gur<sup>i</sup>*, horses, xi, 6, 8; xii, 1; gen. *gurēn-hūnz<sup>a</sup>* *khazmath*, service of horses, groom's work, xii, 3; abl. *wāth<sup>i</sup>* *guryau-pētha bōn*, they dismounted, xii, 2.

*gūr<sup>a</sup>*, m. a cowherd; *dōda-gūr<sup>a</sup>*, a milk-seller, xi, 13; sg. ag. *gūr<sup>i</sup>*, xi, 12; *gūr<sup>i</sup>-bāy*, f. a cowherd's wife, xi, 12.

*gūr<sup>a</sup>*, f. a space of twenty minutes; any particular moment of time; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

*gardan*, f. the neck; *tas gardan diñ<sup>a</sup>*, to behead him, ii, 8.

*garm*, adj. warm; used as subst., warmth, i, 11.

*garan* or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals; impv. sg. 2, *gar*, v, 3; imperf. m. sg. 3, *ōs<sup>a</sup>* *gaḍān*, he used to make, v, 1; past m. sg. *gaḍun*, he or she made, v, 10, 2; pl. *gār<sup>i</sup>*, were made, v, 4.

*garanāicun*, conj. 1, to get made, to make (with help), prepare; pres. part. *garanāwān*, xi, 17.

*grāy*, f. shaking; — *lagūh<sup>a</sup>*, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. *grāyē diñ<sup>a</sup>*, to cause to wave, vii, 11.

*gryūst<sup>a</sup>*, m. a farmer, ix, 4; sg. ag. *grist<sup>i</sup>-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; *grist<sup>i</sup>-gara*, a farmer's house, ix, 4 (bis); pl. dat. *gristēn*, ix, 7.

*gur<sup>a</sup>*, m. design, view, purpose; abl. *garza panani*, for my own purpose, vii, 26.

*gōrzān*, see *gōr*.

*gāsa*, grass, hay, x, 5 (bis); xi, 6, 7; *gāsa-gonḍ<sup>a</sup>*, a pack-saddle made of grass, xi, 9; *gāsa-lōw<sup>a</sup>*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5; *gāsa-raz*, a hay or straw rope, xi, 9.

*gāsh* or (viii, 9; xii, 2 (bis)) *gicāsh*, brightness, dawn; — *phōlun*, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

*gusōn<sup>a</sup>*, m. a mendicant monk, v, 9.

*gāta*, m. skill, cleverness; sg. abl. *gāta-sān*, with skill, i, 6.



*gath*, f. in *gath karūñ<sup>a</sup>*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

*gāt<sup>a</sup>j<sup>a</sup>*, see *gāṭul<sup>a</sup>*.

*gāṭul<sup>a</sup>*, adj. skilful, clever; m. pl. nom. *gāt<sup>a</sup>l<sup>i</sup> gāt<sup>a</sup>l<sup>i</sup>*, several skilful (viziers), viii, 1; f. sg. nom. *gāt<sup>a</sup>j<sup>a</sup>*, v, 3, 10.

*gutyl<sup>a</sup>*, a man who wields a *guṭil*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *guṭ<sup>i</sup>lā*, a certain woodcutter, vii, 12.

*gaṭshun* 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gaṭshī*, pl. 3 *gaṭshan*) or in the past tense (m. sg. 3 *gaṭh<sup>a</sup>*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gaṭshēm-na dēshun<sup>a</sup>*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anun<sup>a</sup> gaṭshī phaharaneāṇ*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khavar* (f.) *gaṭshī anūñ<sup>a</sup>*, you must bring news, xii, 19, 20; *gaṭshī atsun<sup>a</sup>*, you must enter, v, 4; *g. hyon<sup>a</sup> khar<sup>a</sup>j*, you must take expenses, xii, 5; *dōb g. khamun<sup>a</sup>*, you must dig a pit, iii, 6; *g. khasun<sup>a</sup>*, you must go up, xii, 6; *karun<sup>a</sup> g. gaṇḍ*, you must tie up, x, 3; *nēth<sup>a</sup>r g. karun<sup>a</sup>*, you must arrange a marriage, viii, 2; *suh g. sungṣūr karūñ<sup>a</sup>*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. karūñ<sup>a</sup>*, you must investigate, viii, 7, 8, 10; *g. karūñ<sup>a</sup> thaph*, you must seize, v, 9; *g. mangun<sup>a</sup> byākh*, you must ask for another, xii, 13; *yih g. mārun<sup>a</sup>*, you must kill him, x, 5 (bis), 12, 5; *sōzun<sup>a</sup> g. sōmur*, you must send the goldsmith, v, 1; *g. pōshākh tulun<sup>a</sup>*, you must take up the garment, xii, 6; *g. kākal trāwun<sup>a</sup>*, you must throw the paper, xii, 11; *tas g. kala* (sar) *baṭun<sup>a</sup>*, you must cut off his head, viii, 6, 11.

With pron. suff. *gaṭshēm bakh<sup>a</sup>cōish* (f.) *diñ<sup>a</sup>*, you must give

me a present, xii, 3; *gathēm bōzun*\*, you must hear me, xii, 7; *rōpayē-hath gathēm dyun*\*, you must give me a hundred rupees (sing.), x, 6; *tih gathēm karun*\*, you must do that to me, xii, 3; *kēntshāh gathēm ladun*\*, you must send me something, x, 3; *wōlinj*\* *gathēs anūn*\*, his heart must be brought (here), x, 5; *dapun*\* *gathēs*, you must say to her, v, 9; *gathēs mōhar karūn*\*, you must seal it, x, 3; *tē kyāh gathiy anun*\*, what must (I) bring to thee? xii, 21; *kor*\* *gathiy āsun*\*, I want a bracelet from thee, xii, 13.

*tōcē* (f. pl.) *gathān bōg<sup>a</sup>rañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gathān sōmb<sup>a</sup>rāwān*\*, you must collect three times as many, xii, 24; *tīm gathān tsātān*\*, they must be cut, v, 4.

With pron. suff. *gathānam din*\* *rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gathānay āsān*\*, rubies are required to be from thee, I want rubies from thee, xii, 5.

*suh gath<sup>a</sup> galun*\*, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun<sup>a</sup> gath<sup>a</sup>*\*, (that) which was proper to be done, v, 7; *icātun<sup>a</sup> gath<sup>a</sup>*\*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gathī āsun*\* (*kor*\*), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gathiy āsun<sup>a</sup> trof*\*, I want a necklace from thee, xii, 5; *mē gathī icātun*, I must arrive, xii, 22; *yih tē gathiy*, (that) which thou wantedst, xii, 7; *gathiy anun<sup>a</sup> mēwa (khath)*, thou must bring a fruit (a letter), xii, 21; *tē gathiyē āsun<sup>a</sup> okuy kor*\*, oughtest thou to have only one bracelet? xii, 13; *tē gathiy yun*\*, thou must come, xii, 7. Note *mē gathī tihānā wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn<sup>a</sup> gathī gathun*, thou must go, v, 9; xii, 6; *tih cyōn<sup>a</sup> khyōn<sup>a</sup> gathī-na*, thou must not eat that, xii, 16; *cyōn<sup>a</sup> gathēs mangun<sup>a</sup> musla*, thou must ask her for the skin, xii, 18; *cyōn<sup>a</sup> gathī zyūn<sup>a</sup> sōmb<sup>a</sup>run*\*, thou must collect firewood,



xii, 20; *cyōn<sup>a</sup> gatshi wātun<sup>a</sup>*, thou must arrive, xii, 22, 3; *tuhond<sup>a</sup> gatshi yon<sup>a</sup>*, you must come, xii, 15.

*gatshun* 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayē kōli akis pēth*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayē*, what was (fem.) it? x, 14; *gayē trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khōdā gav auy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*sab<sup>a</sup>r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *qsh<sup>kh</sup> g.*, love to befall a person, v, 2 (bis); *bēdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bēmār*, to fall sick, v, 10; *gay pānas bīth<sup>i</sup>*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun<sup>a</sup> gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khatās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayē hath gōm khar<sup>a</sup>c*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gōs yin z<sup>h</sup> khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtāk<sup>h</sup> g.*, to become entranced, enamoured, iii, 8, 9; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7; xii, 10; *phikiri g.*, to go into anxiety, to become anxious, viii, 10; xii, 4; *amis gav shék*, she felt hesitation, xii, 15; *sār gatshun*, to be drowned, iv, 3; *g. thod\** *wédhith*, to stand up, ii, 3; *tér gav*, it has become late, it is too late, v, 9; *nār gōmot\** *tshēta*, the fire had become extinguished, xii, 23; *gōs yinsāph*, he felt pity, viii, 4; *mē-ti chuk gōmot\** *zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1; *gatshie parān*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trāicān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, *hēth gatshun*, to take away (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayēs*, he forgot the statement, x, 6; *nārith gatshun*, to go forth, ii, 3; xii, 15; *phārith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mē chuy gatshun\**, it is verily to be gone by me, i.e. I must really go, v, 10; *cyōn\** *gatshi gatshun\**, thou must go, v, 9; xii, 6; pres. part. *gatshān*, see pres. and imperf.; past part. *gamot\** or *gōmot\**, see perf. and plup.

impv. sg. 2 *gatsh*, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, *gatshu*, xi, 11; pl. 2 *gatshie*, vii, 4; x, 7, 8; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6; xii, 18; 3 *gatshi*, v, 8; pl. 1, *gatshav*, viii, 3; xii, 18; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6; *chuk gatshān*, xii, 4; *gatshān chuk*, xii, 4; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19; f. sg. 3 *chēh gatshān*, x, 5; viii, 1; *gatshān chēh*, xii, 23; imperf. f. sg. 3 *ōs\** *gatshān*, v, 1; neg. *ōs\** *na gatshān*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ōs' gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4; emphatic, *gōsay*, I verily became (pleased), xi, 18; m. sg. 3 *gav*, viii, 10, 1 (bis), 3;



x, 4, 7 (ter), 10; xī, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayē*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmāy*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayēs mashūh* (see above), x, 6; f. pl. 3 *gayē*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyē*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot<sup>a</sup>*, xii, 4; neg. *chukh-na gōmot<sup>a</sup>*, v, 5; 3 *gamot<sup>a</sup>*, x, 7; *gōmot<sup>a</sup>*, xii, 23; *chukh gamot<sup>a</sup>*, ii, 4; iii, 1; v, 10; viii, 1; *chukh gōmot<sup>a</sup>*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chēyēy* (not *chuyēy*) *gōmot<sup>a</sup>*, (cf. *chēy nāg*, xii, 6), ix, 6; pl. 3 *gamāt<sup>a</sup>*, x, 7, 8; xii, 20; f. sg. 3 *gamūt<sup>a</sup>*, xii, 10.

plup. m. sg. 3 *ōs<sup>a</sup> gamot<sup>a</sup>*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot<sup>a</sup>*, (love) had befallen him, v, 2; pl. 1 *ōs<sup>a</sup> gamāt<sup>a</sup>*, v, 9.

*gāv*, f. a cow; sg. dat. *gōv<sup>a</sup>*, xi, 12; pl. nom. *gōv<sup>a</sup>*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv<sup>a</sup>n*, vi, 15.

*gēwun*, m. a song, iv (title).

*gēāsh*, see *gāsh*.

*gawōy<sup>i</sup>*, f. evidence, testimony; *chis karān gawōy<sup>i</sup>*, they give evidence to him, x, 12.

*Garnavī*, of or belonging to the town of Ghaznī, i, 1.

*guzarān*, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

*ha*, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii.

19. Cf. the next.

*hā*, O!, ha!; as exclamation, xi, 3; governing voc., with -a;

- hā phakīr-a*, O Faqīr, ii, 3; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9; *hā yār-a*, O friend, x, 4; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10; with -ō; *hā phakīr-ō*, O Faqīr, ii, 2; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.
- han*, pleonastic suff. (poet.), ii, 10.
- hō*, pleonastic suff. added to *kyāh*, *kēhō*, what? (addressed by wife to her husband), v, 4, 5.
- hab-jushī*, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.
- hēchun*, to learn; impv. sg. 2 *hēch lāyān' rīnz'*, learn to throw balls, v, 3.
- had*, a limit; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.
- hihur*, a father-in-law; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.
- hakh*, m. right, duty; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.
- hōkh\**, dry (of a river); pl. nom. *hōkh'*, vi, 15.
- hakīm*, m. a wise man, a sage, vi, 14; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.
- hukum*, *hukm*, m. an order, command; *kyāh chum hukum*, what order have you for me, xii, 7; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4; *hukum dyun\**, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.
- hēkmath*, f. cleverness, skill, contrivance; *hēkmat-i-Parwardīgār*, the power of Providence, i, 11; sg. abl. *hēkmūts\**, i, 12.
- hāl*, m. condition, state, vii, 9; ix, 4; *hāl kyāh kor'hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.
- hāl*, f. a house; *bōd'-hāl*, a prison, ix, 4.
- hala*, interj. expressing urgency, look sharp! be quick, xii, 17.
- halam*, m. a skirt, a lap-cloth, apron, ix, 11; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. *halamas*, v, 4 (bis), 5.
- hamud'*, m. praise; *h. porun*, to recite praises, vii, 4.
- hamnīshīn*, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. *hamnīshīnan*, vii, 21, 4.



*hamsāyē*, m. a neighbour, x, 12; pl. nom., id., x, 5.

*han*, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5; *dawā-han*, a little medicine, v, 6; *kār<sup>i</sup>-han*, a small bracelet, xii, 12; *muṣṭa-han*, a piece of skin, xii, 21; *nāra-han*, a small fire, iii, 1; *raṭṭhi-han*, a very little (of something), v, 6 (bis); *tshēṭh-han*, a little waste food, x, 5.

*hanā*, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5; *bata-hanā*, a little cooked rice, x, 3 (masc.); *dōba-hanā*, a small hole or pit, viii, 7 (masc.); *kashēna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17; *pāri-hanā*, a small hut, xii, 2; *raṭṭhi-hanā*, a very little (of something), v, 6.

*hani-hani*, in small pieces, in fragments, viii, 6.

*hūn<sup>a</sup>*, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnīs*, viii, 9, 10 (ter); pl. nom. *hūn<sup>i</sup>*, viii, 4 (bis), 12 (bis).

*hond<sup>a</sup>*, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadōyiyē-hond<sup>a</sup>*, of beggary, x, 2; *kōrē-hond<sup>a</sup>*, of the daughter, v, 2, 9; *kathi-hond<sup>a</sup>*, of a word, iii, 5; *māyē-hond<sup>a</sup>*, of a mother, xii, 15; *miskīnī-hond<sup>a</sup>*, of beggary, x, 4 (bis); *nayē-hond<sup>a</sup>*, of a reed flute, vii, 1; *phakīriyē-hond<sup>a</sup>*, of faqīrhood, x, 9; *pātashōhī-hond<sup>a</sup>*, of royalty, x, 2, 9; *rōṭh<sup>a</sup>-hond<sup>a</sup>*, of night, iii, 1; dat. *bēnē-handis*, of the sister, x, 3 (bis), 10; *bāyē-handis*, of the wife, viii, 6, 13; *dārē-handis*, of the window, v, 4; *khūtūnī-handis*, of the lady, x, 7; *shēmshēri-handis*, of the sword, viii, 13; *zanānī-handis*, of the wife, x, 5; abl. *gōdañicē-handī-khōta*, than the first, xii, 10; *khūtūnī-handī*, of the lady, x, 7 (bis); fem. sg. nom. *bēnē-hūnz<sup>a</sup>*, of the sister, x, 3; *nayē-hūnz<sup>a</sup>*, of the reed flute, vii, 1; *shēmshēri-hūnz<sup>a</sup>*, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hond<sup>a</sup>*, of merchants, viii, 9; *wōranēcivēn-hond<sup>a</sup>*, of step-sons, viii, 3; *hutan-hond<sup>a</sup>*, of hundreds, v, 1; *jānūwāran-hond<sup>a</sup>*, of birds, viii, 1; *lūlan-hond<sup>a</sup>*, of rubies, xii, 5 (ter); abl. *dōn-handī-khōta*, than two, xii, 9; pl. nom. *athan-hānd<sup>i</sup>*, of hands, v, 6; f. sg. nom. *gurēn-hūnz<sup>a</sup>*, of horses, xii, 3; *nēcivēn-hūnz<sup>a</sup>*, of sons, viii, 3, 11; *yihūnz<sup>a</sup>*, of these, viii, 1; pl. nom. *dōn-*

hanza, of two, viii, 4; *pātashāhzādan-hanza*, of princes, viii, 4; *tīhanza*, their, viii, 3.

C. Added to an adverb; *yuri-kond<sup>a</sup>*, hither, v, 5.

*hanga ta manga*, adv. unexpectedly, iii, 6.

*hōnz<sup>a</sup>*, m. a boatman; with suff. of indef. art. *hōnzāh*, i, 4.

*hāpath*, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

*har* 1, every; *har wati*, on every path (fem.), ii, 2.

*har* 2, m. cream; sg. gen. *dōda-harāk<sup>1</sup>*, (cups) of milk-cream, ii, 3.

*hār<sup>1</sup> hār<sup>1</sup>*, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

*harul*, m. autumn; *har<sup>a</sup>da-vizi*, in autumn time, ix, 8.

*hargāh*, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchihē*, if he had seen, viii, 10; *hargāh kiy cēyihē*, if he had drunk, viii, 7; *hargāh kiy karihē*, if he had done, viii, 13.

*h<sup>a</sup>run*, to remain over and above; 2 past m. sg. 3, *h<sup>a</sup>ryōv*, x, 12; i. sg. 3, with suff. 3 pers. pl. dat. *h<sup>a</sup>ryēyēkh*, x, 5.

*harun*, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

*hasa*, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

*hōsh*, m. sense, i, 5.

*hushyār*, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

*host<sup>a</sup>*, m. an elephant, vi, 16 (ter).

*hata*, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

*hatō*, interj.; *hatō kōdyau*, ho prisoner! x, 5.

*hot<sup>a</sup>*, smitten; *tsakhi-hot<sup>a</sup>*, smitten by rage, full of rage, vii, 14.

*hoi<sup>a</sup>*, m. the throat; — *batun*, to cut the throat, v, 7; sg. dat. *hatis*, viii, 1.

*hath*, a hundred; *gāda-hath*, a hundred fish, i, 8; *hath watsi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāda-hatas*, for the hundred fish, i, 9; *mōhara-hatas*



- (*akis*) *rosh<sup>m</sup>*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tātas* (sic) *bāhan hatan-hond<sup>m</sup>*, of twelve hundred pupils, v, 1 ; *hata-bōd<sup>m</sup>*, hundreds, ix, 9 ; *katubōd<sup>1</sup>-khōr<sup>m</sup>*, weighing hundreds of kharwārs, ix, 7.
- hots<sup>m</sup>*, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk<sup>m</sup>*, xii, 15.
- hātsh*, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.
- hav*, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.
- Cf. *hay*.
- haveā*, m. air, atmosphere ; *haveā-yi-asmān*, the air of heaven, ii, 6.
- haveāh*, f. Eve, vii, 7.
- haveāla*, m. deposit, consignment, charge, v, 10 ; *haveāla-y-Khōdā*, in the care of God, x, 7 ; *haveāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinquies) ; xii, 22.
- hāwun*, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impv. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāetam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi* v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw<sup>m</sup>nam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw<sup>m</sup>nay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw<sup>m</sup>nakh*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.
- hay*, interj. O ! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.
- hāy*, interj., as exclamation, O ! v, 7.
- hyuh<sup>m</sup>*, adj. like ; m. sg. nom. *lālas hyuh<sup>m</sup>*, like a ruby, xii, 4 (bis) ; *tath<sup>1</sup> hyuh<sup>m</sup>*, exactly like that, xii, 4 ; *yinsān hyuh<sup>m</sup>*, like a human being, x, 7 (bis) ; dat. *baḍis hihis*, to the elder (prince), viii, 13 ; *zithis hihis*, to the elder (prince), viii, 5 ; ag. *lōk<sup>2</sup> hih<sup>1</sup>*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish<sup>m</sup>*, like a man, x, 7.

*hyot<sup>u</sup>*, an ear (of corn, etc.); pl. nom. *hēl<sup>i</sup>*, vi, 15; pl. dat. *hēlēn*, vi, 15.

*hyon<sup>u</sup>*, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon<sup>u</sup>*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hēts<sup>u</sup>n wōth tshunūn<sup>u</sup>*, she began to leap, iii, 4; *hēts<sup>u</sup>nas yūn<sup>u</sup> nēnd<sup>u</sup>r*, sleep began to come to him, v, 6. The conj. part. *hēth*, having taken, may often be translated "with", as in *vir hēth*, with the fine, v, 7; *drāv sōdā hēth*, he went off with merchandize, viii, 9; *wasir hēth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr<sup>u</sup> hēth talān*, running away with the princess, xii, 25.

*danda hyon<sup>u</sup>*, to take in compensation, v, 11; *khabar hēn<sup>u</sup>*, to bring news, xii, 24; *mōl<sup>i</sup> hyon<sup>u</sup>*, to buy, x, 14; *rukhsath hyon<sup>u</sup>*, to take leave, depart, xii, 10, 3; *tāp<sup>i</sup> hēn<sup>i</sup>*, to take bites, to bite, x, 7; *yād hyon<sup>u</sup>*, to keep in memory, xii, 17; *zima hyon<sup>u</sup>*, to take responsibility (for), to admit, xii, 15.

*hēth gatshun* (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hēth yun<sup>u</sup>* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon<sup>u</sup>*, xii, 5; conj. part. *hēth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impv. sg. 2, *hēh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmāy*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēcūn*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēcūn zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hēts<sup>u</sup>n*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hēts<sup>u</sup>nas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hēban*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hēbanas*, viii, 7; perf. part. f. pl. *hētsamatsa*, x, 14.



*hyor*<sup>u</sup>, adj. upwards; — *khasun*, to go upstairs, iii, 2, 9; — *pahān khasun*, to go a short way up stream, xii, 6.

*hāz'*, as a title of respect, holy, v, 9.

*huzūrī nōkar* m. a personal servant, viii, 5.

*hazrath*, a title of respect, saint; *hazrat-i-Ādam*, Saint Adam, iv, 2;

*hazrat-i-Nōh*, Saint Noah, iv, 3; *hazrat-i-Yīsūh*, Saint Jesus,

iv, 4; *hazrat-i-Musāy*, Saint Moses, iv, 5; *hazrat-i-Yibrāhim*,

Saint Abraham, iv, 6; *hazrat-i-Yūsūph*, Saint Joseph,

vi, 8, 10, 14, etc.; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

*judāh*, apart; *gayē judāh*, she went apart, she became separated, vii, 16.

*judōyī*, fem. separation, vii, 16.

*jāh*, a place, in *gay yēg-jāh*, they went together, ii, 4; *khōyē yēkh-*

*jāh*, (you) ate together, x, 12. Cf. *jāy*.

*jēl*, i.q. *jēl'd*, quickly, vi, 16.

*jēl'd* or *jēl* (q.v.), adv. quickly, xii, 15, 23, 4.

*jālua*, m. glory; — *dyun*<sup>u</sup>, to give forth glory; — *dith*, giving forth glory, in all His glory (of God), vi, 7; with emph. *y*,

*jalōy hōwun*, he manifested glory, vi, 16.

*jalōy*, see *jālua*.

*jāma*, m. a coat, x, 9.

*jumala*, m. entirety; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

*jān*, adj. good, vii, 27; xi, 17, 8.

*jēnda*, m. a flag; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

*jēnath*, m. heaven; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19;

*jēnatas-manz*, in heaven, xii, 20, 3, 4; sg. gen. m. *jēnatuk*<sup>u</sup>,

of heaven, xi, 13; xii, 21, 2; fem. pl. *jēnatacē jāyē*, places of

heaven, iii, 7.

*jānāwār*, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. *jānāwāran-hond*<sup>u</sup>, viii, 1.

*jāv*, for Hindī *jāō*, go ye, xi, 4.

*jāwō*, for Hindī *jāō*, go ye, xi, 4.

*jēwāb*, m. an answer, reply, iii, 4; xii, 17.

*jāy*, f. a place (cf. *jāh*), ix, 6; xi, 12; sg. dat. *panañē jāyē*, (seated) in his own place, x, 5; *ath jāyē gav buñul*<sup>u</sup>, there occurred an

earthquake in that place, xii, 15; *wōt\* tath jāyē*, he arrived at that place, xiii, 15; *wōt\* jāyē akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tōnukh akis jāyē-manz*, they led him into a certain place, iii, 7; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyē*, iii, 7.

*jyāday*, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

*kē*, see *kyāh*, 1.

*kabar*, f. a grave, a tomb; sg. dat. *kabari wālan*, to cause to descend into a grave, to inter, iv, 7.

*kōd*, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *kōd-khān* (not *-khāna*), a prison, v, 8; pl. dat. *-khānan*, v, 7, 8.

*kūd\**, see *kūr\**.

*kōd'*, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kōdis*, x, 5 (bis); ag. *kōd'*, x, 5; voc. *kōdyau*, x, 12; *hatō kōdyau*, x, 5; pl. nom. (and acc.) *kōd'*, v, 8, 9; ag. *kōdyau*, v, 7, vi, 11.

*kadam*, m. a step; — *dyun\**, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

*kaḍun*, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍith ḥunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gaṭṭhi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*



*karân*, viii, 3; *chih kadân*, viii, 11; past sg. m. *kod<sup>n</sup>*, xii, 15, 7; with suff. 3 pers. sg. ag. *kodun*, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. *kor<sup>n</sup>nam*, iv, 2; with ditto and suff. 3rd pers. sg. dat. *kod<sup>n</sup>nas*, viii, 10; with suff. 3rd pers. pl. ag. *kođukh*, iii, 4; pl. *kād<sup>i</sup>*, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kād<sup>i</sup>nas*, viii, 7; with suff. 3rd pers. pl. ag. *kāđikh*, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. *klād<sup>n</sup>*, x, 7; xii, 5; with suff. 3rd pers. pl. ag. *kūd<sup>a</sup>kh*, x, 11.

*kāh*, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

*kēh*, anything, something; m. sg. nom. *kāh*, anyone, i, 2; vi, 10; xii, 22; *kāh-ti*, even anyone, vii, 23; *kāsi*, to anyone, iii, 3; by anyone, ii, 8; *kōsi*, by anyone, v, 9; *kēh*, anything, i, 6; ii, 5; iv, 4, 6; v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); *biyē kēh*, something more, iii, 8; anything else, xii, 8; *na kēh*, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. *kāh kod<sup>i</sup>*, any prisoner, v, 8; *kāh-ti hōsh*, any sense at all, i, 5; *kēh<sup>i</sup> prōn<sup>i</sup>*, some old (prisoners), vi, 11; *kēh*, any (inanimate thing), vi, 16; viii, 1; x, 1, 7; xii, 5; some women, xi, 7; *kēh kālā(h)*, some little time, v, 10; viii, 2; *kēh-ti*, any (sound) at all, viii, 9.

*kē-hō*, see *kyāh* 1.

*kīh*, m. loose hair (from the head), combings, v, 4 (ter).

*kōh*, *kōh*, m. a mountain; *kōh-i-tōra*, Mount Sinai, iv, 5; *kōha-kōhai*, on every mountain, ix, 2.

*khāb*, m. a dream, sg. dat. *khābas*, vi, 14; abl. *khāba*, vi, 12; gen. *khābuk<sup>a</sup> tōbīr*, the interpretation of a dream, vi, 14; *khāb dēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

*khūb*, adv. well, thoroughly, vi, 10.

*khabar*, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); *bē-khabar*, an untaught person, vii, 28; — *anūā<sup>a</sup>*, to bring news, xii, 19, 20 (bis); (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ<sup>a</sup>*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun<sup>a</sup>*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ<sup>a</sup>*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

*khābardār*, m. an informer; spy, scout, newsman; pl. ag. *khābardārav*, ii, 1, 6; x, 7, 8; xii, 23.

*khōbrūrath*, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

*khōd*, a pit: x, 13; sg. dat. *khōdas*, x, 13.

*Khōdā*, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 29; *icāda-y-Khōdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakḥ-i-Khōdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōdāyēs*, vii, 4; x, 5; ag. *Khōdāyēn*, xii, 15; gen. *Khōdāyē-sond<sup>n</sup>-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōdāyē*, O God! iv, 1; *bar Khōdāyō*, O Great God! v, 7; *Khōdā-Sōb*, God the Master, God, sg. dat. *sōbas*, x, 5; ag. *sōban*, iii, 8 (ter).

*khōj<sup>n</sup>nas*, see *khālun*.

*khal*, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

*khālun*, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. ag. ag. and 3rd pers. sg. dat. *khōl<sup>n</sup>nas*, x, 12; fem. with suff. 3rd pers. ag. ag. and 1st pers. sg. nom. *khōj<sup>n</sup>nas*, vii, 19.

*khalās*, adj. free; — *gatshun*, to die, iii, 4.

*khalath*, m. a robe of honour; *khal<sup>a</sup>t-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

*khām*, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmir, of small



value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

*khumār*, m. intoxication ; languor of love, languishment ; *pūr<sup>u</sup>-khumār*, full of languishment, one who intoxicates another with love, v, 2.

*khān*, a certain title, used as part of a proper name in *Bah<sup>u</sup>dūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

*khāna*, m. a house, sg. dat. *khānas*, vi, 4 ; *kōd-khāna*, a prison, sg. nom (m.c.) *kōd-khān*, vi, 10 ; pl. dat. *kōd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

*khēn*, m. food, xii, 16, 17.

*khōn*, f. the haunch ; sg. dat. *khōnī-kēth*, (carrying) on the haunch, xi, 13.

*khanun*, to dig ; fut. pass. part. m. sg. *gatshī dōb khanun<sup>u</sup>*, you must dig a pit, xii, 6.

*khananācun*, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōcun*, x, 13.

*khar*, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot<sup>a</sup> kharnas*, he mounted the ass, iii, 8.

*khār*, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

*khōr* (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

*khōr*, m. welfare ; *durā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

*khōr<sup>a</sup>*, a thing which weighs a *khār* or *khāruār*, i.e. an ass's load ; sg. dat. *hatabōd<sup>i</sup>-khōris drāy*, they turned out (i.e. amounted) to hundreds of *khāruārs*, ix, 9.

*khar<sup>o</sup>c* (viii, 10) or *khar<sup>a</sup>j* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar<sup>o</sup>c gōm*, expenditure has occurred by me, I have spent, viii, 10.

*khōrāth*, m. alms, v, 9.

*khrāv*, m. the clog, patten, or wooden soles worn by Kāshmiris in winter ; nom. (acc.) plur. *khrāv*, v, 9.

*khāsa*, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ê-khāsa*, thine own daughter, v, 11.

*khōs*<sup>a</sup>, m. a kind of metal cup; pl. nom. *khōs*<sup>a</sup>, ii, 3.

*khāsh*, m. a cut; — *dyun*<sup>a</sup>, to cut, v, 4 (bis), 6.

*khōsh*, adj. pleased, happy; — *gathun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh* —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

*khāshēm*, m. anger, wrath; *yimau amis phakīras* — *kor*<sup>a</sup>, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

*hasun* (1 p.p. *khot*<sup>a</sup> or *khoth*<sup>a</sup>), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gur*<sup>a</sup> *chus kharun*<sup>a</sup>, he has a horse on which to ride), x, 3; *carakas khūt*<sup>a</sup>, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kōli kōli kharun*, to go up stream, xii, 6; *kaisi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kōtyāh khātiz mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot*<sup>a</sup> *zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *hasun*<sup>a</sup>, x, 3; xii, 5 (*gathi hasun*<sup>a</sup>, you must go up); impv. sg. 2 *has*, iii, 8 (bis); fut. sg. 2 *hasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *hasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna khasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōus-na khasān*, i, 6; 1 past sg. m. 3 *khot*<sup>a</sup>, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth*<sup>a</sup>, ii, 6; x, 7; pl. 1 *khāt*<sup>a</sup>, v, 9 (we, i.e. one m. and one f.);



3 *khāt*<sup>a</sup>, x, 8; with suff. 3rd pers. sg. dat. *khātis*, ix, 5; f. sg. 3 *khūt*<sup>a</sup>, iii, 2; vii, 20; xii, 7.

*khōta*, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōlañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hūcay bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

*khōt*<sup>a</sup>, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

*khath*, m. a letter, a document, xii, 22, 3 (ter); *mōl<sup>a</sup>-sandī daskhata khath*, a letter signed by (my) father, xii, 21.

*khatun*, to conceal; conj. part. *khatith*, having concealed (se. yourself), secretly, xii, 6.

*khōtūna*, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; 'ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

*khōtir*, m. carnal desire, viii, 3.

*khāwand*, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwanda-xiinz<sup>a</sup>*, iii, 2.

*khōwur*<sup>a</sup>, adj. left (not right); — *atha*, the left hand, viii, 7.

*khyon*<sup>a</sup>, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāth<sup>a</sup> khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyōn<sup>a</sup> khyon<sup>a</sup> gatshi-na*, you must not eat that, xii, 16; pres. part. *chuh bihih khēwān*, he is seated eating, xii, 4; impv. sg. 2, *khēh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khēam*, eat for my sake, iii, 1; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuk khěuān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khěuān ǝs<sup>n</sup>-na*, he used not to eat, vi, 16.

1 past m. sg. *khyawv*, x, 12; *khěv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khēy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyēva*) *khěyēv*, x, 12.

*khazmath* (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-kūnz<sup>a</sup> khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

*kākud*, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadas*, xii, 16, 7; cf. *kākaz*.

*kākañ*, f. the wife of the eldest son in a Hindū family; *bōy<sup>4</sup>-kākañ*, an elder brother's wife, v, 10.

*kōkur*, m. a fowl; *kōkur-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

*kākaz*, m. paper, viii, 10. Cf. *kākad*.

*kāl*, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

*kala*, the head, iii, 1, 5, 9; *kala taṭun*, to behead, iii, 2; viii, 6; abl. *kala-kān<sup>4</sup>*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēṭh<sup>4</sup> ṭhunūn<sup>a</sup> wōṭh*, to leap over (so and so's) head, ii, 9.

*kōl*, f. a small river, a stream; sg. dat. *kōli-manz*, in the stream, xii, 2; *gayē kōli akis pēṭh*, she went to the bank of a stream, xii, 2; abl. *kōli kōli khaṣun*, to go up along the stream, to go up stream, xii, 4; *kōli-manza*, from in the stream, xii, 4.

*kōl<sup>a</sup>*, adj. of or belonging to time; *yūṭ<sup>5</sup>-kōl<sup>a</sup>*, of or belonging to a long time ago, ii, 4.

*kul<sup>a</sup>*, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

*kālacēn*, adv. in the evening, at eventide, v, 5; viii, 3.

*kalam*, m. a pen; *kalama sōṭin likhun*, to write with a pen, ix, 12.



*kuluph*, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

*kōlay*, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.  
*kum* 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

*kam* 2, *kām*<sup>1</sup>, *kani*, see *kyāh* 1.

*kōm*<sup>a</sup>, f. a thing done, a deed; a business; *kōm*<sup>a</sup> *chēh pakawūn*<sup>a</sup>, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr*<sup>a</sup> *kōm*<sup>a</sup>, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kūr*<sup>a</sup>*n* (x, 2) or *kūr*<sup>a</sup> (x, 3) *kōm*<sup>a</sup>*āh*.

*kōmbakh*, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

*kamyuk*<sup>a</sup>, see *kyāh* 1

*kan*, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kūr*<sup>a</sup>*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-ḍōli diñ*<sup>a</sup> (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭith*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

*kān*<sup>1</sup>, postpos. signifying—

(a) direction, as in *kala-kān*<sup>1</sup>, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kān*<sup>1</sup>, at the tail end, xi, 9.

(b) route, as in *dāri-kān*<sup>1</sup>, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*<sup>1</sup>, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

*kani*, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōntha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*<sup>1</sup>-*pētha-kani*, on the top of it verily, viii, 1.

(b) direction towards, as in *ōra-kani*, in that direction, v, 2.

(c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thūr<sup>a</sup>-kani* (v, 4) or *thūl<sup>a</sup>-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēth<sup>a</sup>-kani*, in addition to that, iii, 8.

Cf. *kān<sup>a</sup>*, *kun*, *kāñ*, and *kīñ*.

*kīna*, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

*kōna*, adv. why not? viii, 1 (why is there no chirping?).

*kun*, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōt<sup>a</sup> shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akīth kun*, on one side of the spring, xii, 14; *asē-kun hōwath*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond<sup>a</sup> kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kān<sup>a</sup>*, *kani*, *kāñ*, and *kīñ*.

*kunī*, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

*kun<sup>a</sup>*, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon<sup>a</sup>*, only one person, all alone, viii, 7; fem. *kūñ<sup>a</sup>y zūñ<sup>a</sup>*, xii, 15.

*kōnda*, f. a potter's kiln; sg. abl. *kōndī wāṭun*, to put (unbaked pots) into a kiln for baking, xi, 11.



*konḍa*<sup>u</sup>, m. a thorn, viii, 1 (bis).

*kangañ*, f. a comb; *chēs wālān kangañ*, I am combing (my hair), v, 4.

*kōng-wōr*<sup>u</sup>, f. a saffron-garden or -field; sg. dat. (for loc.), *kōng-wāri*, or (m.c.) *kōng-wārī*, v, 7.

*k<sup>a</sup>nun*, to sell; inf. abl. *āw k<sup>a</sup>nani*, he came (in order) to sell, xii, 3; *āyē k<sup>a</sup>nana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *k<sup>a</sup>nan*, I will sell it, viii, 9; 2, with same suff. *mā k<sup>a</sup>nahan*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k<sup>a</sup>nān*, he is selling me, vii, 17.

*kēntśāh* (vii, 20) or (usually) *kēntśāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kēntśāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

*kēnz*<sup>u</sup>, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

*kunz*, f. a key, iii, 8 (bis).

*kāñ*, postpos. by means of; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān*<sup>t</sup>, *kani*, *kiñ*, and *kun*.

*kiñ* (for *kin*<sup>t</sup>), postpos. in *apōr*<sup>t</sup>-*kiñ*, from that direction, v, 7.

Cf. *kān*<sup>t</sup>, *kani*, *kun*, and *kāñ*.

*kūñ*<sup>u</sup>, f. a stone; sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kūñ*<sup>u</sup>, punishment of death by stoning, lapidation, x, 13; abl. *kañi-phol*<sup>u</sup>, a pebble, xii, 15 (bis).

*kaññēkh*, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

*kañuw*<sup>u</sup>, adj. made of stone; m. pl. nom. *kañiv*<sup>t</sup>, v, 4.

*kuphār*, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

*kar*, adv. when ? ii, 4.

*kār*, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

*kara*, m. a pea, pease, xii, 16 (ter), 7.

*kāra*, in *wāra-kāra*, safe and sound, x, 8.

*kōr*, adv. where ? ii, 2.

*kor<sup>a</sup>*, m. a bracelet, xii, 11, 2, 3 (ter); *raṭ<sup>a</sup>na-kor<sup>a</sup>*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kār<sup>i</sup>-han*, f. a little bracelet, xii, 12; sg. dat. *raṭ<sup>a</sup>na-karīs-sōty*, xii, 15; pl. nom. *raṭ<sup>a</sup>na-kār<sup>i</sup>*, xii, 20.

*kūr<sup>a</sup>*, or (v, 5, 12) *kūḍ<sup>a</sup>*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr<sup>a</sup>*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūḍ<sup>a</sup>* (v, 5); or *pātashēh-kūr<sup>a</sup>* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōḍē*, v, 12; *kōrē*, xii, 4, 5; *pātashāh-kōrē*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrē*, xii, 10; *kōrē-kyul<sup>a</sup>*, for the daughter, v, 1 (bis); *kōrē-sōty*, with the daughter, v, 10; *pātashāh-kōrē-sōty*, with the princess, xii, 1; gen. *kōrē-hond<sup>a</sup>*, v, 2; *pātashāh-kōrē-hond<sup>a</sup>*, v, 9; sg. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūr<sup>i</sup>*, v, 2; *kūr<sup>i</sup>gēy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

*kārdār*, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

*krōj<sup>a</sup>*, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

*krēkh*, f. an outcry; — *dīn<sup>a</sup>*, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthūn<sup>a</sup>*, an outcry to arise, iii, 3.

*krāl*, m. a potter; cf. *krōj<sup>a</sup>*; sg. ag. *krālan*, xi, 10; voc. *krālan* (addressed by a woman to her husband), xi, 11.

*karun* 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr<sup>a</sup>n shēkal yīnsān hīsh<sup>a</sup>*, he made the shape of a man out of his clothes, he



folded them up to look like a man, x, 7 (bis); *kān<sup>1</sup>-phol<sup>2</sup> kor<sup>2</sup>-nas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*uōrūz<sup>2</sup> zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun<sup>2</sup>* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dīdār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath karūñ<sup>2</sup>*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawōy<sup>2</sup> karūñ<sup>2</sup>*, to give evidence, x, 12; *hancāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *kōd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khōsh karun*, to please, gratify (dat. of person), xii, 3; *khīzmāth* (ii, 3) or *khazmāth* (xii, 3) *karun*, to do service, to act as a servant; *kōm<sup>2</sup> karūñ<sup>2</sup>*, to do a deed (for the special meaning of this compound, see *kōm<sup>2</sup>*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā karūñ<sup>2</sup>*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūf karūñ<sup>2</sup>*, to put on a loin-cloth; *lār karūñ<sup>2</sup>*, to run after, pursue (dat. of obj.), ii, 8; *māhar karūñ<sup>2</sup>*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās<sup>2</sup>gēth karūñ<sup>2</sup>*, to give instructions, xii, 16; *nēth<sup>2</sup>r karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar karūñ<sup>2</sup>*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rāḡy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karūn<sup>a</sup>*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī karūn<sup>a</sup>*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karūn<sup>a</sup>*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karān<sup>a</sup>*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *thōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrūz<sup>a</sup> zanāna karūn<sup>a</sup>*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur<sup>a</sup> zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath kariūn<sup>a</sup>*, to make a feast, x, 11.

inf. *tamīs tog<sup>a</sup>-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. *karun<sup>a</sup>*, it is to be made, it must be made, xi, 8; *gatshī karun<sup>a</sup>*, viii, 2, 8; x, 3; xii, 3; *gotsh<sup>a</sup> karun<sup>a</sup>*, v, 7; *wāti karun<sup>a</sup>*, viii, 6, 8, 11; f. sg. *karūn<sup>a</sup>*, it is to be done, please do, xii, 16; *gatshī kariūn<sup>a</sup>*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kār<sup>a</sup>than*, xi, 10; freq. part. *kār<sup>a</sup> kār<sup>a</sup>*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;



with suff. 3rd pers. pl. acc. (irreg.) *karukukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karimam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kura*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuma karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs\* karān*, i, 1; pl. 3 *ōs<sup>t</sup> karān*, i, 3; *karān ōs<sup>t</sup>*, xi, 8; f. sg. 3 *ōs<sup>a</sup> karān*, xii, 20; emph. *ōs<sup>a</sup>y karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor\**, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor<sup>u</sup>thas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor<sup>u</sup>tham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7; ag. *korun*, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. *kor<sup>u</sup>nay*, iv, 3; and with suff. 1st pers. sg. dat. *kor<sup>u</sup>nam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor<sup>a</sup>nas*, v, 10; viii, 9; xii, 15 (ter); and with suff.  
3rd pers. pl. dat. *kor<sup>a</sup>nakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor<sup>a</sup>wa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. *kor<sup>a</sup>hay*, iv, 2; and with suff. 3rd pers. sg. dat. *kor<sup>a</sup>has*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor<sup>a</sup>hakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9; ix, 9; with suff. 2nd pers. sg. ag. *kārith*, v, 7; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. *kār<sup>a</sup>nas*, viii, 6; and suff. 3rd pers. pl. dat. *kār<sup>a</sup>nakh*, x, 12.

f. sg. *kūr<sup>a</sup>*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kūr<sup>a</sup>m-na*, v, 9; with suff. 3rd pers. sg. dat. *kūr<sup>a</sup>s*, iii, 1, 9; and neg. *kūr<sup>a</sup>ma*, v, 1; ag. *kūr<sup>a</sup>n*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kūr<sup>a</sup>nas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kūr<sup>a</sup>wa*, x, 12; with suff. 3rd pers. pl. ag. *kūr<sup>a</sup>kh*, ii, 8; and suff. 3rd pers. sg. dat. *kūr<sup>a</sup>hay*, xi, 5.

pl. *karē*, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6; suff. 2nd pers. sg. ag. *karēth*, x, 6; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis); and suff. 1st pers. sg. dat. *karēnam*, iv, 5; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10; xii, 25.

perf. m. sg. *chuh kor<sup>a</sup>mot<sup>a</sup>*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr<sup>a</sup>mūt<sup>a</sup>*, x, 8.

plup. m. sg. *kor<sup>a</sup>mot<sup>a</sup>*, iii, 8; *ōs<sup>a</sup> kor<sup>a</sup>mot<sup>a</sup>*, ii, 1; *kor<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ōs<sup>a</sup>than kor<sup>a</sup>mot<sup>a</sup>*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ōsus kor<sup>a</sup>mot<sup>a</sup>*, ix, 1; with suff. 3rd pers. pl. ag. *ōsukh kor<sup>a</sup>mot<sup>a</sup>*, viii, 2; f. sg. *kūr<sup>a</sup>mūt<sup>a</sup>*, viii, 1; with suff. 3rd pers. sg. dat. *ōs<sup>a</sup>s kūr<sup>a</sup>mūt<sup>a</sup>*, x, 10.

cand. past sg. 1, *karahō*, ii, 11; v, 6; viii, 11; x, 5; 3, *karikhē*, v, 9; viii, 7, 13.

karun 2, see kaḍun.



*kründ<sup>a</sup>*, f. a basket, v, 9; *kranjē ladun*, to put into a basket, v, 7.

*karanāwun*, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōv<sup>a</sup>n*, x, 13.

*kaisi*, *kōsi*, see *kēh*.

*kus*, *kusa*, *kusuy*, see *kyāh* 1.

*kosh<sup>a</sup>*, a honeycomb; pl. nom. *kāsh<sup>i</sup>*, ix, 5.

*Kashmīr* (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr<sup>a</sup>*. Cf. *kōshyur<sup>a</sup>*.

*kashun*, to scratch; inf. abl. *kashēna-hanā kariūn<sup>a</sup>*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

*kōshyur<sup>a</sup>*, m. (f. *kōshīr<sup>a</sup>*), an inhabitant of Kashīr<sup>a</sup>, or Kashmīr; pl. nom. *kōshir<sup>i</sup>*, xi, 6.

*kasam* or (xii, 2, *kas<sup>a</sup>m*), m. an oath; a charm, an incantation; *Khōdāyē-sond<sup>a</sup> chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *kāwun*, to take an oath, swear by, v, 9; *muslas dyut<sup>a</sup> kas<sup>a</sup>m*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

*kāsun*, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw<sup>a</sup>nas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kāsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kās<sup>a</sup>nas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

*kusūr*, m. a fault; *gōm sūy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

*kāsawun<sup>a</sup>*, one who expels, i, 11.

*kati*, adv. where? (*kāt<sup>i</sup>* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

*kot<sup>a</sup>*, adv. where ? xi, 5.

*kot<sup>a</sup>*, a son, esp. a clever son ; *ōkhun-kot<sup>a</sup>*, the son of a doctor of divinity, xii, 25.

*kūt<sup>a</sup>*, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt<sup>a</sup>*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt<sup>a</sup>*, vii, 25 ; *kaṭyāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts<sup>a</sup>*, vii, 15 ; ag. *kāṭa*, i, 12 ; pl. nom. *kāṭa*, x, 6.

*kitāb*, f. a book ; *sōhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

*kath*, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōrī sōty kath karūñ<sup>a</sup>*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means " a statement ", the others mean " a tale ".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond<sup>a</sup>*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

*kathō*, see *kyāh* 1

*kēth*, postpos. governing dat. in, on ; *oṭhas kēth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch, xi, 13 ; *rumālī kēth*, in a kerchief, iii, 2.

*kētha*, adv. ; *kētha-pōṭh<sup>i</sup>*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

*kōtāh*, see *kūt<sup>a</sup>*.

*kuth<sup>a</sup>*, m. a room, viii, 3 ; with suff. of indef. art. *kuth<sup>a</sup>-āh*, ix, 4 ; sg. dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuth<sup>i</sup>*, vi, 3.



*katikō*, adj. of or belonging to where ? ii, 2 (poet.). Cf. *katī*.

*katarun*, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

*kuṭ<sup>u</sup>wāl*, m. a chief of police, a *kōtwāl*, v, 7, 9 (bis), 10 ; sg. ag.

*kuṭ<sup>u</sup>wālan*, v, 7, 8, 9 ; *kuṭ<sup>u</sup>wāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

*katawañ*, f. the wages of spinning ; — *karūñ<sup>a</sup>*, to earn money by spinning, xi, 19.

*kaityāh*, *kōtyāh*, see *kūt<sup>a</sup>*.

*katsa*, *kātsa*, see *kūt<sup>a</sup>*.

*kiṭ<sup>a</sup>*, see *kyut<sup>a</sup>*.

*kōṭ<sup>a</sup>*, see *kūt<sup>a</sup>*.

*kuwa*, adv. how ? v, 9.

*kiy*, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

*kyā*, see *kyāh*, 1 and 4.

*kyāh* 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kām<sup>a</sup>*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

*kē-hō*, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kīṭ<sup>i</sup>* (pots) for what ? xi, 11 ; abl. *kamī-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kamī-mōkha*, on what account ? x, 4 ; gen. *kamyuk<sup>a</sup>*, of what ? vi, 13, 4.

*kyāh sabab chuwa*, what is your reason ? viii, 5 ; *kyāh gatshiy anun<sup>a</sup> nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis). *mē kyāh zulm chuh gōmot<sup>a</sup>*, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhāir*, some fault of other, viii, 10.

*kyāh* 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

*kyāh* 3, an expletive implying interrogation, vii, 27, 8.

*kyāh* 4 or *kyā* 2 (v, 9; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; *yit' kyāh*, "here, in fact," or "here, you see," x, 12 (bis); *yit' kyāh* . . . *āt' kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13; *ada-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

*kyāh* 5, conj., or, iv, 7.

*kyom*<sup>a</sup>, m. a worm, xii, 3 (ter), 4.

*kyut*<sup>a</sup>, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. *bāg zananan-kyut*<sup>a</sup>, a garden for the women, ii, 1; *guris-kyut*<sup>a</sup> *gāsa*, grass for the horse, x, 5; *rētas-kyut*<sup>a</sup> *kharj*, expenditure for a month, xii, 4; *trēn rētan-kyut*<sup>a</sup> *kharj*, expenditure for three months, xii, 5, 11; *tath-kyut*<sup>a</sup> *shēstruw*<sup>a</sup> *panja*, an iron claw for that, xii, 16; *zyun*<sup>a</sup> *mē-kyut*<sup>a</sup>, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*<sup>a</sup>, by night, iii, 1.

m. pl. nom. *wash pātashēha-sanzē kōrē-kūt*<sup>a</sup>, articles for the king's daughter, v, 1; *kathō-kūt*<sup>a</sup>, (pots) for what? xi, 11.

f. sg. nom. *wōj*<sup>a</sup> *pātashāha-sanzē kōrē-kits*<sup>a</sup>, a ring for the king's daughter, v, 1; *zyāphath pātishūhiyēn-kits*<sup>a</sup>, a feast for the kingdoms, x, 11; *gōv*<sup>a</sup> *kits*<sup>a</sup> *jāy*, a place for the cow, xi, 12.

*kyuth*<sup>a</sup>, adv. how? ii, 5.

*kyāzi*, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; *tī-kyāzi*, because, viii, 2.

*lā*, in *lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

*labun*, to take; fut. sg. 2, *labakh*, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

*lach*, m. a hundred thousand, a *lākh*; *lachē-nōw*<sup>a</sup>, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

*lich*<sup>a</sup>n, see *lūkhun*.

*ladun*, to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put



or place (into or on a receptacle, such as a basket or tray), v, 7; viii, 4, 12; to fill (a cup with water, *pyālas āb ladun*), viii, 7; to place or impose (a burden), ii, 5; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gaṭhēm ladun<sup>a</sup> kēntshāh*, you must send me something, xii, 15; impv. sg. 2, *lad*, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. *lod<sup>u</sup>nam*, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. *lūc<sup>u</sup>n*, x, 3; ditto and with suff. 3rd pers. sg. dat. *lūc<sup>u</sup>nas*, x, 3 (bis); pl. with 3rd pers. sg. ag. *lazan*, v, 7; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

*lājun* 1 and 2, see *lārun* 1 and 2.

*ladōy<sup>4</sup>*, f. fighting; *mīlūv<sup>a</sup>kh ladōy<sup>4</sup>*, fighting was joined by them, i.e. they began to quarrel, x, 1.

*lagun*, to be joined (to), connected (with); to be felt, experienced, (*amār lagun*, desire to be felt, v, 2; *bōchē lagūn<sup>a</sup>*, hunger to be felt, vi, 16; *trēsh lagūn<sup>a</sup>*, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (*mang lūj<sup>a</sup>*, a demand was made, xi, 16); to occur, happen, become (*rāth lagūn<sup>a</sup>*, night to come on, viii, 9); to become liable to, to incur (*kōd lagun*, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (*grāy lagūn<sup>a</sup>*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (*lagun wōbāli*, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (*wālawāshi lagun*, to be caught in a net, v, 2); to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), to be reached, to be arrived at, xi, 5; (of a work) to be allotted (to so and so), viii, 5; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *abani lagun*, to begin to enter, x, 7;

*nēraṇi* l., to begin to issue, x, 7; *phōḷani* l., (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani* l., to begin to say, x, 1; *wasani* l., to begin to descend, viii, 6; *wōḥarani* l., to begin to wipe, viii, 6; *wūtani* l., to begin to arrive, viii, 6; *yini* l., to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakkh*, v, 2; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2; 3, *logi*, with suff. 3rd pers. pl. dat. *logēkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log<sup>a</sup>*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log<sup>a</sup>m<sup>a</sup>y*, v, 2; pl. *lāg<sup>a</sup>*, x, 1; xi, 5; f. sg. *lūj<sup>a</sup>*, xi, 16; with suff. 3rd pers. sg. dat. *lūj<sup>a</sup>s*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chisva lāg<sup>a</sup>māt<sup>i</sup>*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

*lāgun*, to apply; to fix (*jēṇḍa lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11); to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lāg<sup>a</sup>māt<sup>i</sup> nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impv. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lāgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lāg<sup>a</sup>māt<sup>i</sup>*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg<sup>a</sup>mot<sup>a</sup>*, x, 14.

*lāgar*, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

*luh-luh*, a meaningless refrain added in songs, v, 11 (four times).

*lōhlūr<sup>a</sup>*, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

*lēj<sup>a</sup>*, f. a cooking pot; pl. nom. *lējē*, xi, 10.

*lūj<sup>a</sup>*, *lūj<sup>a</sup>s*, see *lagun*.

*lēkh*, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

*lōkh*, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13. According to the *Kaśmīrasabdāmṛta* (II, i, 66), in standard Kāshmiri this word is *lūkh*, and retains the long *ū* throughout all its cases.



*likhun*, to write; impve. sg. 2, *likh*, xii, 15; fut. pl. 3, *likhan*, ix, 12; pres. m. sg. 3, *chuh likhān*, x, 13; f. sg. 3, *likhān chēh*, xii, 11; part. m. sg. *lyukh<sup>u</sup>*, xii, 15; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. *lyukh<sup>u</sup>nas*, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh<sup>u</sup>has*, xii, 17; f. sg. with suff. 3rd pers. sg. ag. *lich<sup>u</sup>n*, viii, 10; perf. (auxiliary omitted) m. sg. *lyukh<sup>u</sup>mo<sup>u</sup>*, viii, 10; xii, 15, 23.

*lākam*, m. a bridle, xi, 9.

*lōkuf<sup>u</sup>*, adj. small; *lōkuf<sup>u</sup> hyuh<sup>u</sup>*, the younger of one or more brothers, sg. ag. *lōk<sup>u</sup> hih<sup>u</sup>*, xii, 1.

*lāl* 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. *tath lālas hyuh<sup>u</sup>*, like that ruby, xii, 4 (bis); pl. nom *lāl*, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. *lālan-pēth*, on the rubies, x, 5; gen. *lālan-hond<sup>u</sup>*, xii, 5 (ter); abl. *lālau*, viii, 3, 11; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond<sup>u</sup>*, xii, 8, 25; ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

*lāl* 2, f. spittle, saliva, viii, 7.

*Lālmāl*, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

*Lāla-Malikh*, N.P. m.; sg. gen. *Lāla-Malikun<sup>u</sup>*, iv, title; dat. *Lāla-Malikas*, iv, 7.

*lalaicun*, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, *chuh lalawān*, v, 6.

*lamun*, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

*lōn<sup>u</sup>*, m. fate; *lōn<sup>u</sup>-tūr*, a fate-thief, a destroyer of good luck, vii, 12.

*Landan*, m. London; sg. abl. *Landana-pētha*, xi, 3.

*langūt<sup>u</sup>*, f. a loin-cloth; — *karith*, wearing only a loin-cloth, xii, 23.

*lōnun*, to reap; pres. sg. 3, *chuh lōnān*, x, 5.

*Jar*, f. the side (of the body); sg. abl. *lari*, vii, 18; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

*lār*, f. running, pursuit; running away, fleeing; — *karūnā*<sup>2</sup>, to pursue, ii, 8; *lār bānūnā*<sup>2</sup>, to pursue, ix, 2.

*lūrā*<sup>2</sup>, f. a house; dat. *larē*, vi, 3.

*lārun* 1 or (iii, 5; vi, 8) *lāḍun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chikh lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ōs' lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāw*, ii, 10; *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

*lārun* 2 or *lāḍun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot*<sup>2</sup> (Gōvind Kaul) or *lādyōmot*<sup>2</sup> (Hātim), viii, 6 (*amis zahar* l., the poison has touched her).

*lashkar*, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

*lasun*, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

*lōt*<sup>2</sup>, adj. light, gentle; *lōt'-pōth*<sup>2</sup>, gently, xii, 5.

*lof*<sup>2</sup>, the tail of an animal, v, 7; abl. *lofi-kān'*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

*luth*, f. a foot; pl. dat. *roṭun latan tul*, he held it under his feet, i.e. he stood upon it, viii, 7.

*laṭh*, f. an occasion, time, turn; sg. dat. *dōyi lafi*, on two occasions, twice, viii, 7; *trēyimi lafi*, on the third occasion, viii, 7.

*lit*<sup>2</sup>*r*<sup>2</sup>, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

*lōw*<sup>2</sup>, m. in *gāsa-lōw*<sup>2</sup>, a bundle of grass, xi, 12.

*lyukh*<sup>2</sup>, etc., see *likhun*.

*lōyikh*, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pātashāh*, worthy of a king, x, 4; *lōyik-i-razār*, worthy of a vizier, xii, 10, 19; *lōyik-i-pātashāh*, worthy of a king, xii, 19.

*lāyilā*, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

*lāyun*, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *bhācē prayōga*); (*shēmashēri-hēnz*<sup>2</sup> *trūṇ*<sup>2</sup> *lāyūn*<sup>2</sup>, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyūn*<sup>2</sup>, to strike a



grasp to a skirt, to seize the skirt, v, 9; *bandakh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyān<sup>i</sup> rīnz<sup>i</sup>*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs<sup>a</sup> lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy<sup>a</sup>nas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy<sup>a</sup>has*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōy<sup>a</sup>mas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy<sup>a</sup>n*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy<sup>a</sup>nam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy<sup>a</sup>nas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lūz<sup>a</sup>*, see *ladun*.

*ma* or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

*mā* 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā logaham* (*lagakh + a + m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargūh-ay wuchihē . . . mā mārīhē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārīhē-na*, viii, 7); *hargūh-kiy sara karihē . . . mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

*mā* 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

*mē*, see *bāh*.

*mōbārakh*, adj. blessed; — *karun*, to congratulate, x, 8.

*māch-tʰi<sup>a</sup>,<sup>a</sup>*, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *mōch-tʰi<sup>a</sup>ri*, ix, 1, 6.

*macāma*, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghā* and spices, and coloured, ii, 3.

*mad*, m. pride, vii, 15.

*mōdā*, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

*moḍu*, see *mor*<sup>a</sup>.

*mūt*<sup>a</sup>, see *marun*.

*mōdān*, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat. *mōdānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

*mōdur*<sup>a</sup>, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

*māh*, see *mā* 2.

*mahabath*, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

*mahkam*, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

*mahala-khān*, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhil-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

*muhim*, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

*Mahmūd*, m. N.P. Muḥammad, iv, 6; vii, 4.

*Mahmūd*, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

*mahanyuv*<sup>a</sup>, m. a man, x, 4; pl. nom. *mohaniv*<sup>t</sup>, x, 1.

*māhar*, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūn*<sup>a</sup>, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-katas rosh*<sup>a</sup>, a necklace worth a hundred mohurs, v, 10, 12.

*māhrāj*, m. (a Hindi word), the Mahārāja of Kashmīr, xi, 4.

*mah<sup>o</sup>ram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

*mōj*<sup>a</sup>, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*<sup>a</sup>, xii, 15; ag. *mājī*,



- v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wōra-mōj<sup>a</sup>*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amiy mōjub*, for this reason, viii, 6.
- mējēr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējēras*, x, 5 (ter), 12 (bis); ag. *mējēran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun<sup>a</sup>*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh raṭun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh<sup>a</sup>ra*, m. coquetry; *makh<sup>a</sup>r-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. ag. 3, *mōkalī*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkalīy*, vi, 11; 3 past m. ag. *mōkalyāw*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wanith mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsith m.*, to finish shaving, xii, 5.
- fut. pass. part. f. sg. *tagiyē mōkalāwūn<sup>a</sup>*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw<sup>a</sup>*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw<sup>a</sup>nas*, he finished (shaving) him, xii, 5.
- makān*, m. a dwelling-place, see *lā*.
- mōkta*, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhta*.
- mūl*, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
- mala*, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13.
- mōl*, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

*mól<sup>u</sup>*, m. a father, viii, 13; *wōra-mōj<sup>a</sup>* yā *mól<sup>u</sup>*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōl<sup>i</sup>-sond<sup>u</sup>*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōl<sup>i</sup>*, v, 6. *Malikh*, N.P. See *Lāla-Malikh*.

*malakh*, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

*mulkh*, m. a country, district; pl. dat. *mulkan*, i, 1.

*māl<sup>i</sup>kōñ<sup>a</sup>*, f. a queen, esp. Queen Victoria of England; sg. ag. *māl<sup>i</sup>kāñi*, xi, 2.

*milawun*, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *mīlūv<sup>a</sup>kh laḍōy<sup>i</sup>*, fighting was joined by them, they began to fight among themselves, x, 1.

*mumot<sup>u</sup>*, see *marun*.

*man*, f. the mind; sg. abl. *man<sup>i</sup>*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panāñi*, m.c.) in agreement with it.

*māñē*, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas māñē tūrun*, to tell the meaning of a dream, vi, 14.

*mang*, f. a request; — *ladūñ<sup>a</sup>*, to make a request, make a demand, xi, 16.

*manga*, see *hanga ta manga*.

*mangun*, to ask for, demand; fut. pass. part. m. sg. *mangun<sup>u</sup>*, it is to be demanded, you must demand, xii, 18; with *gatchi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māng<sup>i</sup>zēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mungay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

*manganāwun*, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganāwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay, gur<sup>i</sup> manganōv<sup>i</sup>hay*, they actually sent for horses, xi, 8.

*mānōsh*, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *mānōshēs*, xii, 15.



*manz*, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, *ath-manz*, in it, xii, 3, 15; *ath<sup>1</sup>-m.*, in it verily, viii, 1; xii, 2, 22; *bāgas-m.*, in the garden, ii, 1, 7; *chus manz*, he is inside it, xii, 3; *dōbas-m.*, in the pit, xii, 6, 7; *dadari-m.*, in the hollow, ii, 10; *dīlas-m.*, in the heart, ii, 5; *hāpatas-m.*, in the bear, ii, 11; *janatas-m.*, in heaven, xii, 20, 3; *kōli-m.*, in the stream, xii, 2; *kañē-m.*, in a stone, vi, 7; *maris-m.*, in the body, ii, 6; *pātashōhī-m.*, in the kingdom, xii, 19; *sūras-m.*, in the ashes, xii, 23; *tōtas-m.*, in the parrot, ii, 8; *wōr<sup>1</sup>vis-m.*, in the father-in-law's house, x, 3; *yē-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12; *mōdānas-m.*, on the plain, xii, 20; *tōkis-m.*, (jewels) on a tray, viii, 12; *tath<sup>1</sup>-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (his); *dun<sup>1</sup>yāhas-m.*, (go) into the world, xii, 18 (bis); *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5; *hāpatas-m.*, (entered) into the bear, ii, 10; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis); *jāyē-m.*, (enter) into a place, iii, 7; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis); *laskari-m.*, (go, etc.) into the army, ii, 6, 9; *mōdānas-m.*, (arrived) on to a plain, iii, 1; viii, 9; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; *nāras-m.*, (leap) into the fire, iii, 4; *pōshākas-m.*, (entered) into the garment, x, 7 (bis); *shēharas-m.*, (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; *shikamas-m.*, (entered) into the belly, x, 7 (his); *tath<sup>1</sup>-m.*, (throw) into it verily, xii, 11; *tōtas-m.*, (entered) into the parrot, ii, 5; *uamas-m.*, (arrived) into a forest, ix, 1.

*manzo*, postpos. governing abl. from in; *ami-manza*, from in it, xii, 4; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15; *dōba-m.*, from in the pit, xii, 7; *kōli-m.*, from in the stream, xii, 4, 6;

*rukhi-m.*, (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *satur-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

*mōnzūr*, approved, accepted, i, 12.

*munazāth* (= *munazzat*), pure (of God), vii, 1.

*miñē-mūr*<sup>a</sup>, f. a hind, ii, 8; dat. -*marē*, ii, 9; ag. -*mari*, ii, 9.

*mār*, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 15.

*mor*<sup>a</sup>, or (ii, 5, 9) *mod*<sup>a</sup>, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

*mūr*<sup>a</sup>, f. see *miñē-mūr*<sup>a</sup>.

*mard*, m. a man; *marda-zan*, man or woman, vii, 23.

*murdamāzōrī*, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

*marhabā*, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

*māraka* (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

*murkhas* (= *murakkkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

*marun*, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1. *bōy mara-y*, if I shall die, viii, 1 (bis); 3. *mari*, x, 7; xii, 19; imperf. *ōs<sup>a</sup> marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3. *mūd<sup>a</sup>*, ii, 3, 6; sg. f. 3. *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumol<sup>a</sup>*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamd<sup>a</sup> mumatis*, how many years have



passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt'*, viii, 1; perf. m. pl. 3, *chih mumāt'*, they have died, viii, 1; fut. perf. *āsī mumot'*, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

*mārun*, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshī mārun'*, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trācun* (= Hindī *mār dālnā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr'*, iii, 3 (ter); vi, 11; neg. *mōr'-na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr'thas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr'ham*, they killed him for me (dat. ethicus), iii, 3; pl. *mōr'*, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

*maṭsa-wāgun*, m. red pepper; *maṭsa-wāgan ratshi-honā*, a little red pepper, a small amount of red pepper, v, 6.

*mārs-wātul*, m. an executioner; pl. nom. (for acc.) *mārawātul*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalan*, viii, 12; x, 12; Cf. *wātul*.

*Marāz*, m. N. of the south-east end of the Valley of Kashmir; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

*mas*, m. wine, vii, 31.

*Musā*, Moses ; sg. ag. *musāy*, iv, 5.

*mashhūr*, celebrated, renowned, xi, 3.

*mashun*, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6 ; past part. m. sg. *amis moth<sup>u</sup>*, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *mūth<sup>u</sup>kh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

*mushtākh*, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; m. *ath<sup>i</sup> tamāshēs-kun*, enamoured of that spectacle, iii, 7 ; m. *tath<sup>i</sup>-sōty*, entranced with that also, iii, 8 ; *pānas<sup>u</sup>-kun mushtākh*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākh gathun*, to become entranced, etc., iii, 1, 7, 8.

*mashiyēth*, f. a wish, vii, 7.

*miskīn*, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

*miskīnī*, f. poverty, beggary ; sg. gen. *-hond<sup>u</sup>*, x, 4 (bis).

*musla*, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

*maslahath*, f. consultation ; — *karūn<sup>u</sup>*, to consult together, viii, 3 ; xi, 19.

*masnavī*, f. a rhymed poem, vii, 30.

*Misar*, see *Azīz-i-Misar*.

*mast*, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

*mas<sup>u</sup>th*, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

*mot<sup>u</sup>*, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmis matīs sīwāh*, except this madman, v, 9 ; ag. *māt<sup>i</sup>*, v, 9.

*moṭ<sup>u</sup>*, the space between the shoulders, the upper part of the back, sg. abl. *maṭī*, v, 9 ; xi, 10.

*mōth*, m. death ; Death personified, hence sg. gen. f. *mōtūn<sup>u</sup>*, (a prison-house) of Death, ix, 4.

*mathun*, to rub ; conj. part. *mathūth*, having rubbed (butter on



something), ix, 4; impv. sg. 2, *math*, rub (ashes on the body), v, 9.

*mōtasūt'* (for *mutasuddi*), m. an accountant; pl. nom. *mōtasūt'*, ix, 7.

*matsh*, f. the arm; sg. abl. *matshi*, x, 5.

*mōtsh*, m. a contemptuous term used by demons or the like for a man; sg. abl. *mōtsha-bōy*, f. the smell of a man, xii, 15.

*mutarun*, to open; — a door (viii, 3); — a letter (viii, 10; xii, 23); — the eyes (xii, 22); *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutarith*, vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutaray*, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. *mutorun*, viii, 10; xii, 23; f. pl. with same suff. *mutarēn*, xii, 22.

*mēwa*, m. a fruit, xii, 21, 2.

*mōo*, poet. for *mā* I (v, 11), q.v.

*may*, poet. for *ma* (v, 2), q.v.

*māyē*, see *marun*.

*myōn'*, possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4; xii, 15; with emph. *y*, *myōnuy*, vii, 9; m. sg. dat. *myōnīs*, xii, 19, 20 (bis), 1; abl. *myānī*, i, 2; pl. nom. *myōn'*, vii, 20; x, 5; xii, 15 (bis); dat. *myānēn*, ii, 7; f. sg. nom. *myōn'*, iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. *y*, *myōn'*<sup>a</sup>*y*, x, 10.

*myūth'*, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

*māz*, m. flesh, vii, 24; sg. dat. *māzas*, vii, 14.

*mizmān*, m. a guest, vii, 4.

*na*, adv. neg. not. It is not used with the simple or with the polite impv. (see *ma*, *mā* I), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr'-na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath-na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh-na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11; iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impv., we have *dāp'zēm-na*, you must not say to me, v, 8; *kār'zi-na*, you must not make, viii, 1; xii, 6; *wās'zi-na*, you must not descend, xii, 11; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd'mot*, there was not remaining, i, 5; *wuchun atī na khur*, he did not see the ass there, iii, 9; *wuchun ta māl na kunī*, he saw that there was no property, viii, 9; *wuchun alī na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bānī*, when it is not possible, x, 3; *yēsa nu pānas-sōty chēh*, (the woman) who is not with you, x, 6; *yēli na yinsān ōs*, when it was not a man, x, 7; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith.nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12; *bō-nay sara zāh*, I shall never remember, xi, 14; *kēh nay chim bōzēn*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

*nā*, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *āyē-nā*, did there not come? ix, 3; *bānī-nā*, will there not be? vi, 13; *bōsakh-nā*, wilt thou not hear? vi, 1, etc.; *kēkh-nā*, wilt thou not eat? ii, 3; vi, 2; *chukh-nā parsonāwān*, dost thou not recognize? x, 12; *tagēm-nā*, will it not be within my power? i.e. of course it will be, x, 5; *walā-nā*, shall I not weep? vii, 25; *yikh-nā*, wilt thou not come? vi, 2; *zāna-nā*, shall I not know? x, 12.

*nau*, i.q. *na* (poet.); *nau kāk-ti*, no one at all, vii, 23; *nau zānav*, we do not know, xi, 15.

*nu*, adv. neg. in *nu chuh gatshūn pātashēhas*, *nu chuh gatshūn biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.



*nēbar*, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharna*

*nēbar*, (he was taken) outside the city, x, 5.

*nēchī*, see *nēth*<sup>a</sup>.

*nēcyuv*<sup>a</sup>, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nēcyuvāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*, iii, 9; pl. nom. *nēciv*<sup>a</sup>, viii, 11; xii, 1; dat. *nēcivēn-pēth*, on the sons, viii, 13; gen. *nēcivēn-hūnz*<sup>a</sup>, viii, 3, 11.

*nād*, m. a call, a summons; *nād dyun*<sup>a</sup>, to summon, i, 10; x, 12; xii, 17.

*nādān*, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

*nāg*, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akūth kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

*nagma*, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

*nigān*, m. a jewel; pl. nom. id., i, 9; sg. *nigānau*, (a tray filled) with jewels, viii, 3, 11.

*Nōh*, m. Noah, iv, 3.

*nahūth tshunun*, to cancel, make void, xii, 4.

*nākha*, adv. near, ii, 9.

*nōkhta* (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis rath-ta kēntshāh nōkhta*, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so *kar-ta kēntshāh nōktūh* (with suff. of indef. art.), xii, 4.

*nakār*, m. prohibition; — *karnu*, to prohibit (dat. of obj. prohibited), iv, 6.

*nōkar*, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *huzūrī-nōkar bēhān*<sup>1</sup>, to sit down as personal servants, to be employed as such, viii, 5.

*nōkarī*, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

*nōkta*, see *nōkhta*.

*nāl* 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

*nāl* 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nāl*<sup>1</sup>.

*nāla*, f. pl. cries, lamentation; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

*nālē*, postpos. (Hindi), with, xi, 4.

*nāl*<sup>1</sup>, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshunna*, to put round the neck, viii, 10; *amis ḡs<sup>a</sup> pōshākh nāl*<sup>1</sup>, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshākh tshon<sup>a</sup> ami nāl*<sup>1</sup>, she put the garment on her neck, i.e. she dressed herself, xii, 7.

*nam*, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

*namun*, to bow; fut. sg. 3, *namī*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

*nēmīs*, see *nōth*.

*nāmurād*, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

*non<sup>a</sup>*, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūñ<sup>a</sup>*, viii, 6.

*nun*, m. salt; sg. abl. *nuna-ratshī-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

*nēnd<sup>r</sup>*, f. sleep; — *karūñ<sup>a</sup>*, to sleep, v, 6; — *pēñ<sup>a</sup>*, sleep to fall, v, 5, 7; — *yūñ<sup>a</sup>*, sleep to come, v, 6 (ter); *yigiy nēnd<sup>r</sup> shēh<sup>a</sup>j<sup>a</sup>*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

*ningalun*, to swallow; pres. part. *ningālān*, vi, 15 (bis).

*nān-gār*, m. a menial cultivator, xi, 10.

*namun*, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.



*naphṭs*, m. the belly; sg. dat. *naphṭas*, x, 3.

*nar*, m. a male; (of a bird) a cock, viii, 1; sg. abl. *naran*, viii, 1.

*nār*, m. fire; *zinis nār dyun*<sup>u</sup>, to set fire to the firewood, xii, 21, 2, 4; *nār gōmot*<sup>u</sup> *tshēṣa*, the fire (had) become extinguished, xii, 23; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

*nūr*, m. light, brilliancy, glory; sg. abl. *nūra*, vii, 6.

*nūr*<sup>a</sup>, f. the arm (from shoulder to wrist), xii, 15.

*narm*, adj. smooth, vii, 24.

*nērun*, irreg. to go forth, come forth, issue, emerge; to issue, turn out, happen (as the result of something), vi, 11; to be issued (of an order), xi, 4; *katabōd*<sup>1</sup>-*khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3; xii, 15; *nīrith yun*<sup>u</sup>, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3; *log*<sup>u</sup> *nērani*, began to issue, x, 7; conj. part. *nīrith*, ii, 3; xii, 12, 5; pres. part. *nērān*, viii, 7; impv. sg. 2, *nēr*, ii, 9; pl. 1, *nērav*, xi, 12; 2, *nīriv*, ii, 7; xii, 1 (bis); *nīriv-sā*, go ye forth, sirs, x, 9; indic. fut. pl. 1, *nērav*, xii, 18; imperf. *nērān*, xii, 1; m. sg. 3, *ōe*<sup>u</sup> *nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8; iii, 1, 3, 4 (bis); v, 1, 4, 5, 6, 9; vi, 7, 11; viii, 9 (bis); x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis); xi, 4, 13; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3; pl. 3, *drāy*, ix, 9; x, 11; f. sg. 3, *drāyē*, iii, 1, 2; v, 7 (bis) (*drāyē bāzar*, she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

*nēranun*<sup>u</sup>, n. ag. one who goes forth; as adv. as I go forth, v, 8.

*nāsh*, m. destruction, see *ōl*<sup>1</sup>-*nāsh*, ix, 3.

*nish*, near, the equivalent of the Hindī *pās*, and governing the dative; *mē-nish*, near me, by me, viii, 5; forming datives of possession, *tshē-nish*, in thy possession, x, 14; *tōhē-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:

*ōkhun-zādas nish*, (brought it) to the teacher's son, xii, 2; *bōyis-nish*, (go) to the brother, v, 10; *lāl-akhēnākas-n.*, (came) to the lapidary, xii, 25; *mē-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yīman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanūni-n.*, (came) to the woman, xii, 4. Cf. *nishē* 1 and *nishin*.

*nishē* 1, i.q. *nish*, q.v.; *phakīras-nishē*, (he was) near (i.e. with) the mendicant, ii, 9; *tōrka-chānas-nishē*, near (i.e. in the house of) the cabinet maker, vii, 20; *mē-nishē*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mē-nishē*, (came) to me, xii, 22; *phakīras-nishē*, came to the mendicant, ii, 7; *wazīras-nishē*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishē*, he came near the bed, x, 7; Cf. *nish* and *nishin*.

*nishē* 2, postpos. governing abl. (= Hindi *pās-sē*), from near, from; *khāba-nishē abtur*, terrified from (i.e. at) the dream, vi, 12; *bakhi-nishē byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.

*nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

*nishin*, postpos. governing dat. i.q. *nish* and *nishē* 1; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandās-nishin*, (go) to (your) master, viii, 10; *pātashūh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishē* 1.

*nās'yēth* (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1), instruction; — *karūn*<sup>a</sup>, to advise, give instruction, xii, 16; *nasīyēth karay akh kath*, I will give thee one piece of instruction (xii, 1).

*nata*, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.

*nof*<sup>a</sup>, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-nof*<sup>a</sup>, a milk-jar, xi, 13; sg. dat. *nafis-pēth*, on the jar, iii, 5, 9.



*nēth* see *nōth*.

*nēth<sup>u</sup>*, f. a thumb-ring; sg. abl. *nēchi*, vi, 16.

*nōth* or *nēth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *nēth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these; viii, 1.

As adjective we have m. sg. dat. *nēmīs mātīs sīcāh*, excepting this madman, v, 9; *nēmīs manōshēs*, to this man, xii, 15; m. pl. nom. *nōm lūi*, these rubies, x, 5; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4; dat. *nōman mārāwēṭalan*, to these executioners, x, 12; *nōman zanēn*, to these persons, x, 12; ag. *nōmav ṭahalyav*, by these grooms, x, 12.

*nēth<sup>u</sup>r*, m. a marriage-arrangement; — *karan*, to make a marriage, to marry (so and so, *amīs sōty*, xii, 15), viii, 2 (bis); xii, 15.

*nōtumān*, adj. feeble, i, 2.

*nav*, card. nine; pl. abl. *nauav asmānav-pēth<sup>u</sup>*, above the nine heavens, iii, 8.

*nāv*, m. a name, ii, 1; xii, 4 (bis); *amīs chuh nāv*, her name is, xii, 8; *tath chuh nāv*, its name is, xii, 18.

*now<sup>u</sup>*, adj. new, i, 11.

*nōw<sup>u</sup>*, see *Lachē-nōw<sup>u</sup>*, s.v. *lach*.

*nay* 1, see *na*.

*nay<sup>u</sup>* 2, f. a reed-flute, vii, passim; gen. m. *nayē-hond<sup>u</sup>*, vii, 1; f. *nayē-kūnz<sup>u</sup>*, vii, 1.

*nōyid*, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz<sup>u</sup>*.

*nyun<sup>u</sup>*, irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; *raṭith nyun<sup>u</sup>*, to arrest, capture (a prisoner), v, 7, 9; x, 5; *tulith nyun<sup>u</sup>*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

imprv. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25; pl. 2, with same suff., *nīgūn*, x, 5; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9; *nēv*, iii, 7; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nīth*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

ī. sg. *niyē*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyēn*, v, 12; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōs\** *nyūmot\**, viii, 9.

*nayistān*, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānuk\**, vii, 26; f. *nayistānīc\**, vii, 29. *nyūn*, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyōw\**. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw\*-k\**, of which the m. pl. nom. is *nyōv\*-k\**.

*nāyēz\**, f. a barber's wife, xi, 19. Cf. *nōgid*.

*nāz*, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

*nēza*, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

*nazdīkh*, postpos. near; *sōdāgaras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

*nīzīkh*, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shēharas-n.*, (he came) near the city, x, 3.

*nazar*, f. look, regard, glance; observation, inspection, watching; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chēkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karūn\**, to take one look at a person, viii, 11; *nazar karūn\**, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūth\** *nazari*, he sat for looking, he sat in watch, x, 7; *nazari tām\*-sanzi sōty*, owing to his looking at (me), vii, 13.

*nazarbāz*, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

*pīchē* (Hindī), adv. afterwards, xi, 4.

*pōda*, adj. born, created; manifest, manifested; — *karun*, to



create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gātshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

*pagāh*, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

*phahi* in *phahi dyun*<sup>a</sup>, to impale, v, 10.

*phaharawāw*, m. a file, a rasp, v, 4.

*phakh*, m. an evil smell, a stink, ii, 4.

*phakīr*, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lūgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*<sup>a</sup>, x, 12; f. — *sūnz*<sup>a</sup>, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

*phakīri*, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyē-hond*<sup>a</sup>, x, 9.

*phikir*<sup>a</sup>, f. thought, consideration, reflection; concern, solicitude, anxiety; *kēh chēna phikir*<sup>a</sup> (xii, 5) or *kētshāh chēna phikir*<sup>a</sup> (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh kariū*<sup>a</sup>, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gātshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

*phal* 1, m. a fruit; pl. nom. *phal*, ix, 9.

*phal* 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

*phol*<sup>a</sup>, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*<sup>a</sup>, a pebble, xii, 15 (bis).

*phōlun*, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl*<sup>a</sup>, iii, 3; viii, 9.

*phamb*, m. cotton-wool, viii, 6, 13.

*pahān*, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūth dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor-pahān*, to go a little distance up-stream, xii, 6.

*pahar*, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; *rôts<sup>a</sup>-kond<sup>a</sup> pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

*phardā*, adv. to-morrow, on the morrow, vi, 11.

*pharun*, to cause loss, to be a plunderer or robber; past m. sg. 3,

*phor<sup>a</sup> tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

*phērun*, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūd<sup>a</sup>-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot<sup>a</sup>*, very common in the meaning "back again", as in *phīrith yun<sup>a</sup>*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot<sup>a</sup> nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot<sup>a</sup> phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6; x, 2; *wōthus pot<sup>a</sup> phīrith*, id., x, 6; *wōth<sup>a</sup> phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ōs<sup>a</sup> phērān*, i, 2.

past m. sg. 3, *phyūr<sup>a</sup>*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

*phirun*, to turn something round; freq. part. *phir<sup>a</sup> phir<sup>a</sup>*, turning (me) round and round, vii, 18; conj. part. *phīrith tshunun*, to turn upside down, iii, 5.

*pharōsh*, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.



*Phōrsat*, m. N.P., Sir Douglas Forsyth, xi, 2.

*phoursath*, f. leisure, freedom from duties, xii, 17.

*paharawōl\**, m. a man who keeps a watch, a watchman, sentry ;  
sg. dat. -wōlīs, viii, 8.

*p'ār'yād*, m. a lamentation, cry for help or redress, complaint ;  
— *dynun\**, to lay a complaint, cry for redress, vii, 22 ; x, 2.

*phāsh*, m. abusive language reflecting on a woman's chastity ;  
*mē ma kar sīras phāsh*, do not accuse my secret (parts) of  
unchastity, do not disgrace me by letting me remain naked,  
xii, 7.

*phaṭun*, to be broken ; past f. sg. 3, *phūṭ\**, iii, 5 ; with suff.  
2nd pers. pl. dat. *phūṭ\*wa*, x, 12.

*phuṭ\*run*, to break (trans.) ; impv. pl. 2 with suff. 3rd pers. sg.  
acc. *phuṭ\*ryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.  
sg. *phuṭ\*rukḥ*, xii, 4 ; ditto and 3rd pers. sg. dat. *phuṭ\*r\*has*,  
ii, 11.

*photuwāk*, m. a decree, order, ii, 7. This word has here the suff.  
of the indef. art. added.

*phūyūr\**, etc., see *phērun*.

*pakh*, f. a wing ; pl. nom. *pakha*, viii, 7.

*pākḥ*, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

*pākhta*, adj. ripe ; as subst. pl. dat. (for acc.) *pōkhtan*, vi, 15.

*pakun*, to walk, to go, to go along ; inf. *hyotukḥ pakun*, they began  
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñt pakanay*, the  
plain is still not having been walked, i.e. we have not yet  
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,  
v, 7 ; impv. pl. 2, *pakic-sa*, go ye, sirs, x, 1 ; pres. m. sg. 3,  
*chuh pakān*, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih  
pakān*, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chēḥ pakān*, iii, 2 ;  
xii, 7 ; imperf. m. sg. 3, *ōs\* pakān*, v, 7 ; pl. 3, *ōs\* pakān*,  
x, 1.

*pakanāwun*, to cause to go, to set on the march (xi, 14) ; to drive  
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwēn*,  
xi, 4 ; imperf. m. pl. 3, *ōs\* pakanāwēn*, xi, 8.

*pakawun\**, n. ag., f. sg. nom. *pakawūn\**, one who marches, xi, 11.

*pal*, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

*pōlādūw\**, adj. made of steel ; m. pl. nom. *pōlādāv\**, v, 4.

*pālun*, to protect; *salām pālūn<sup>a</sup>*, to make a bow, to salute reverently (xii, 16); conj. part. *pōlith*, xii, 16.

*palang*, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. *palangas*, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); *palangas tür<sup>a</sup>*, the tenon of the bedstead, x, 5, 12.

*pōlāv*, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pōlāv*, ii, 3.

*pām*, f. a reproach; pl. nom. *mē rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

*pān*, m. the body, the human body, iii, 4 (ter); *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5; sg. dat. *pānas*, vii, 24, 5.

*pāna*, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindi *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas<sup>a</sup>y*, vii, 3; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun<sup>a</sup>*, q.v., a.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; *pānas nērun*, to go forth on one's own business, xii, 5; *pānas yun<sup>a</sup>*, to set out home, xii, 12; so *gay pānas bith<sup>a</sup>*, they sat down free from duty, they rested after finishing their turn of duty,



viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

*pinhān*, adj. secret, hidden, concealed.

*panja*, a claw, xii, 16, 7; sg. abl. *panja-sāliṅ*, only by using the claw, xii, 16.

*panun*<sup>a</sup>, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindi *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*<sup>a</sup> *panun*<sup>a</sup>, each his own, xi, 10.

m. sg. nom. *panun*<sup>a</sup>, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y. panunuy*, x, 1; dat. *pananīs*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān*<sup>t</sup>, vii, 20; x, 14; *panān*<sup>t</sup> *panān*<sup>t</sup>, xi, 10; *panin* (m.c. for *panān*<sup>t</sup>), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panūñ*<sup>a</sup>, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panaṇē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panaṇi*, v, 5; x, 12; abl. *panaṇi*, x, 3, 13; *panaṇē* (m.c. for *panaṇi*), vi, 6.

*pānts*, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

*pōntiyum*<sup>a</sup>, ord. fifth, x, 1; f. sg. nom. *pōntim*<sup>a</sup>, x, 6 (bis).

*pānawōñ* or *pānawūñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25; *pānawūn*, x, 1. This word is equivalent to the Hindi *āpas-mū*.

*papun*, to ripen; conj. part. *papith yun\**, to become ripe, ix, 9.

*par*, m. a foot; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

*pāra*, see *zāra-pāra*, s.v. *zār*.

*parī*, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. *par'yi*, xii, 15; pl. nom. *par'ye*, iii, 7, 8.

*pār*, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

*pōr\**, f. a hut; dim. f. sg. nom. *pāri-kanā*, a hovel, a small hut, xii, 2.

*pūr\**, adj. full, in *pūr\*-khumār*, full of languishment, v, 2.

*parda*, m. a veil; with suff. of indef. art. *pardā kor\*nakh*, she put a veil over them, she hid them under a veil, vi, 4.

*pargan*, m. a certain fiscal division, a parish, a "pargana", xi, 5.

*prōn\**, adj. old, of former times; m. pl. nom. *prōn'*, vi, 11; viii, 5.

*parun*, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impv. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ōs' parān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

*pārun*, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pōrith*, a bed prepared, iii, 7.

*pōrun*, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pōr'n*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

*prang*, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

*prārun*, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārūn*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

*prath*, a distributive preposition, as in *prath-dōho*, on each day, every day, viii, 1 (bis).



*prishun*, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag.

*timan<sup>g</sup>y pryutshun*, he asked them, xii, 1.

*partavea*, m. the sound of a footstep, a footfall, xii, 15 (*pyaua*, fell).

*pōravī*, f. following ; hence (in Kāshmirī) protection ; — *karūn<sup>a</sup>*, to protect, i, 1.

*Parcardigār*, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

*parzanāueun*, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā*

*parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg.

*parzanōw<sup>a</sup>*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*,

I was recognized, x, 12 ; with suff. 3rd pers. sg. ag.

*parzanōueun*, viii, 9, 10 ; plup. f. sg. 3, *ōs<sup>a</sup> parzanōc<sup>a</sup>mūs<sup>a</sup>*, x, 5.

*pōsa*, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*.  
pl. dat. *pōsan*, vii, 25, 26.

*pēsh*, adv. and prep., in front, before ; *gay pēsh-ē-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anen*, to bring before him, to cause him to experience (trouble), xii, 25.

*pōsh*, m. a flower ; *pōshē-gōnd<sup>a</sup>*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshē-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshē-thūr<sup>a</sup>*, a flower-shrub, ii, 3.

*pōshākh*, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāueun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr<sup>a</sup>n shēkal yinsān-hyuh<sup>a</sup>* or *ath pōshākas korun yinsān-hyuh<sup>a</sup>*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām<sup>a</sup> kūr<sup>a</sup>nas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

*pēshkār*, m. a certain high official ; in vi, 11, a chief clerk.

*pasand*, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

*pata*, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y. patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñt-marē pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyeēts*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

*pot<sup>u</sup>*, backwards, back again; — *yun<sup>u</sup>*, to come back, return, v, 1; — *phērun*, id., xii, 19; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

*pūt<sup>u</sup>*, the young of any animal or insect, esp. a dear child; pl. dat. *pōlēn*, ix, 3 (young ones of a bee).

*path*, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

*pēth*, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pēth*, on the heavens, iv, 4; *palangas-pēth*, (lying) on the bed, viii, 13; *wōḍi-pēth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pēth*, (the hand fell) upon the rubies, x, 5; *naṭis-pēth*, (put) upon the jar, iii, 5; *cārpāyi-pēth*, (sat down) upon the bed, x, 5, so *ath-pēth*, (sat) on it, xii, 21; *ath'-pēth*, on it verily, xii, 21; *zūnadabi-pēth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pēth*, (mounted) the horse, ii, 11; *ath' pēth*, (got up) on to it (a bed), iii, 7; so *palangas pēth*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*); x, 7 (bis); *baṭhis-pēth*, (ascended) on to the bank of the river, xii, 7; *ath'-pēth*, (ascended) on to it (a pyre), xii, 24.

down on to, *baṭhis-pēth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of "to" after



a verb of motion. Thus *adālūt<sup>a</sup>-pēṭh*, (went) to the court of justice, v, 9; *kōli-akis-pēṭh*, (went) to (the bank of) a stream, xii, 2; *nāgas-pēṭh*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4. on, close by, *nāgas-pēṭh chēh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun dēras-pēṭh*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pēṭh* (infidelity) to a master, viii, 6, 8, 11; *nēcivēn-pēṭh*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath'-pēṭh*, thereupon, xii, 7.

*pēṭha*, postpos. governing abl. from on, as in *guri-pēṭha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pēṭha*, (dis-mounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pēṭha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pēṭha*, where from? whence? ii, 2; *Landana-pēṭha*, from London, xi, 3; *sōmar-ata-pēṭha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pēṭh*, as in *pēṭha kūr<sup>a</sup>nas māhar*, on it she put a seal, x, 3, in which *pēṭha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pēṭha*, let her make an oath from on (the bank of) (i.e. by) the spring; v, 9.

*pēṭha-kani*, on the top of (it = *ath'*), viii, 1.

*pēṭh'*, postpos. governing abl., on, above, in various shades of meaning. Thus:—

*nawar asmānav pēṭh'*, above the nine heavens, iii, 8.

*kala-pēṭh'*, (leaped) over (his) head, ii, 9.

*tami-pēṭh'-kani*, in addition to that, iii, 8.

*pōṭh'* or *pōṭhin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pōṭh'*, into the case of the agent. Thus:—

Added to an adjective, *lōt-pōth'* (lōt<sup>a</sup>), gently, xii, 5; *pāz'-pōth'* (poc<sup>a</sup>), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōth'*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pōth'*, in that very manner, exactly so, xii, 23; *yēthay-pōth'*, in what very manner, exactly as, xii, 22; *yūthay-pōthin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tūr<sup>a</sup>*, theft, we have *tūri-pōth'*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tūri-pōthin*, iii, 1.

*pathar*, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon<sup>a</sup>*, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9. *pathuōr<sup>i</sup>*, m. a village accountant, ix, 10.

*putol<sup>a</sup>*, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

*pētarun*, to be responsible for the carrying out of any work; *pyon<sup>a</sup>* *pētarun*, a load of responsibility to fall on a person, ii, 5.

*pātashāh* (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ<sup>a</sup>* (= *-kūr<sup>a</sup>*, bel.), v, 5; *-kūr<sup>a</sup>*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

*pātashēh*, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr<sup>a</sup>*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.



*pātashēhas*, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

*pātashēhan*, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond<sup>a</sup>*, ii, 10; v, 10; vi, 11; *sānd<sup>a</sup>* (m. pl.), viii, 1, 13; *-sūnz<sup>a</sup>*, v, 7 (bis); viii, 1; x, 14; *-sanzē*, v, 2, 4; *-sanzī*, v, 4; xii, 4.

*pātashēha-sond<sup>a</sup>*, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sāndī*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz<sup>a</sup>*, x, 5; xii, 1; *-sanzē*, v, 1 (bis); xii, 4, 5; *-sanzī*, xii, 5.

*pātashōhī*, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *karūn<sup>a</sup>*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *pātashōhī-manz*, xii, 19; gen. *-hond<sup>a</sup> pōshākā*, a royal robe, x, 2, 9; pl. dat. *pātashōhiyēn-kyut<sup>a</sup>*, x, 11.

*pātashēham*, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

*pātashāhsāda*, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond<sup>a</sup>*, viii, 4.

*patyūn<sup>a</sup>*, adj. last, final; m. sg. abl. *patimī pahara*, at the last watch (of the night), v, 8.

*pāwun*, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mē pōw<sup>ri</sup> yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

*pay*, m. a clue (for discovering a thief, etc.), iii, 3.

*pāy*, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

*pyāday*, m. a messenger; the messenger of death, x, 12.

*pyāla*, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuk thaph karith*, he holds the cup, viii, 7.

*pyon*\*, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

*wasith pyon*\*, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon*\* *pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon*\*, to fall sick, v, 1; *pyon*\* *pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon*\*, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dōd\* ōs\* pēmōt\* yād*, she remembered the pain, xii, 15; *chus pēcān nayistān yād*, she remembers the cane-brake, vii, 26.

impv. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēcān*, vii, 26; m. pl. 3, *pēcān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis); *pēs*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *pēyōm*, vii, 19; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmōt*\*, x, 3; plup. m. sg. 3, *ōs\* pēmōt*\*, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsī pēmūb*\*, vii, 30.

*pyāwal*, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

*pōz*, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

*poz*\*, adj. true, x, 8; with emph. *y*, as adv. *pocuy*, x, 6 (ter); m. sg. ag. *pāz'-pōth'*, really, truly, x, 6, 10; see *pōth'*.

*pazun*, to be proper = *gāshun* 1, and used in the same way, the future being used in the sense of the present.



fut. sg. 3, interrog. *yī paṣyā*, is this proper ? is this right ?  
vi, 8.

*racēn*, see *raṭun*.

*rūd'*, *rūd''*, *rūd'''mot''*, see *rōzun*.

*rāh*, m. a fault; *maṭi rāh ladun*, to impose a fault on (so and so's)  
shoulder, to charge a person with a crime, v, 9.

*rahath* (? gender) (= pers. *rāhat*), rest, repose, ease, tranquillity,  
*kara rahath*, I will make ease, I shall be at ease, ix, 4.

*rājē*, m. a king (esp. a Hindū king) (the usual form of this word is  
*rāza*, but in these stories it only occurs in No. x and xi,  
and, there, under the form *rājē*), x, 7, 8, 14 (ter); sg. dat.  
*rājēs*, x, 7, 8 (bis), 14; ag. *rājēn*, x, 8 (bis), 14; gen. *rājē-  
sūnz''*, the king's (daughter), x, 7 (bis); voc. *rājē*, xi, 2  
(addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājē-sa*, Your Majesty ! x, 8  
(bis); *rājē-sōb* (nom. sg.), His Majesty, x, 8; voc. *rājē-sōba*,  
Your Majesty ! x, 7; *rājē-bikarmājēth*, King Vikramāditya,  
ag. *-bikarmājētan*, x, 8; gen. f. *-bikarmājētūn''*, x, 6.

*rājy*, m. ruling (as a king); — *karun*, to rule, x, 14.

*rājēzāda*, a prince; pl. nom. *rājēzāda*, xi, 7.

*rakh*, f. a plain kept for the pasturage of the king's cattle, x, 5;  
sg. dat. *rakhī*, x, 12 (bis).

*rukhsath*, m. permission to depart, leave of absence, *congé*; — *dyun''*,  
to give a person leave to depart, to dismiss, xii, 25; — *hyon''*,  
to take leave to depart, to take leave, xii, 10, 3.

*rumāl*, f. a handkerchief, kerchief, towel; sg. dat. *rumālī-kēth*,  
in a kerchief, iii, 2.

*rīnz'*, see *ryūnz''*.

*raput*, m. a report (the English word); — *dyun''*, to make a report,  
v, 9.

*rōpay*, m. a rupee; *rōpayē-hath*, a hundred rupees, viii, 9, 10;  
x, 6; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2; *rōpayēs  
pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

*rasad*, f. assembling of provisions, etc., xi, 5; share, portion,  
quota, proportionate division, xi, 10; — *karūn''*, to collect  
supplies, xi, 5; — *kār'than ān'hay nān-gār*, menial cultivators  
were brought in (from the villages), (each village) providing  
its proportionate quota, xi, 10.

*rosh<sup>a</sup>*, m. a necklace, v, 10, 12.

*rost<sup>a</sup>* (f. *rūṣh<sup>a</sup>*), an adjectival suffix signifying "without"; *banana-rost<sup>a</sup>*, without what is fated, (no one) escapes from what is fated, vii, 23.

*rūth* 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rūth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātāk<sup>i</sup>*, of last night, v, 9.

*rāth* 2, f. night; — *āyē*, night came, x, 5; — *barūn<sup>a</sup>*, to pass the night, i, 10; — *lagūn<sup>a</sup>*, night to come on, viii, 9; — *kaḍūn<sup>a</sup>*, to pass the night, x, 11; xii, 5; — *gayē ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōc<sup>a</sup>-hond<sup>a</sup>*, iii, 1.

*rāth* 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut<sup>a</sup>*, by night. Cf. *rātsas*.

*rēth*, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut<sup>a</sup> khar<sup>a</sup>j* or *rētas khar<sup>a</sup>j*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut<sup>a</sup> khar<sup>a</sup>j*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trēh rēth gay ādā*, three months came to an end, xii, 11; *trēh rēth gay*, three months passed, xii, 6.

*rāt<sup>a</sup>li*, adv. by night, viii, 9.

*rat<sup>a</sup>n*, m. a jewel; *rat<sup>a</sup>na-kor<sup>a</sup>*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

*ratun*, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām ratun*, to engage as a servant, viii, 13; *latan tal ratun*, to hold under the feet, viii, 7; *mōkh ratun*, to seize (so and so's) face, to look intently at, v, 9; *kēṣhāh nōkhta ratun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād ratun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *ratūth*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2. *ratūh*, i, 7; viii, 4; pol. sg. 2. *rathta*, xii, 19; past sg. m. *rot<sup>a</sup>*, x, 5, 12; with suff. 3rd pers. sg. ag. *rotun*, viii, 7; x, 3;



- with suff. 2nd pers. pl. ag. *rot<sup>u</sup>wa*, x, 12 ; pl. *rāt<sup>i</sup>*, v, 7 ; viii, 13 ; f. sg. *rūt<sup>a</sup>*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt<sup>a</sup>nakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh rot<sup>u</sup>mot<sup>a</sup>*, x, 12.
- rātun*, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rōt<sup>u</sup>mot<sup>a</sup>*, viii, 1 (of a thorn).
- ratś*, f., a very small amount of (anything) ; *ratśhi-han*, v, 6 (bis), or *ratśhi-hanā*, v, 6 (bis), id.
- rātsas*, adv. by night, viii, 5. Cf. *rāth*, 3.
- rawāna*, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.
- riwun*, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.
- rāy*, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karūn<sup>a</sup>*, to consider, think, xii, 15.
- ryūnz<sup>a</sup>*, a ball (such as children play with) ; pl. nom. *riuz<sup>i</sup>*, v, 3 (bis), 4 (several times), 5.
- raz*, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.
- rēza*, m. a piece, a fragment ; — *karun*, to cut to fragments.
- rōsun*, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōsun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.
- inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūz<sup>i</sup> rūz<sup>i</sup>*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd<sup>u</sup>mot<sup>a</sup>*, i, 5 ; xii, 23 ; impv. pol. pl. 2, *rūz<sup>i</sup>lav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd<sup>u</sup>*, xii, 1, 15 ; pl. 3, *rūd<sup>i</sup>*, vii, 20 (bis).

sz 1, see *tih*.

sz 2, a vocative suff., equivalent to our "sir" or "sirs". Attached to:—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12; *dī-sa*, give, sir, x, 8; *gach-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *niriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniw-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

*sōb* (= *sāhib*), an honorific suffix; *rājē-sōb*, His Majesty, x, 8; sg. voc. *rājē-sōba*, Your Majesty! x, 7; *Khōdā-Sōb*, God; sg. dat. *Khōdā-Sōbas*, x, v; ag. *Khōdā-Sōban*, iii, 8 (bis).

*sabab*, m. a reason, cause, viii, 5.

*subuh*, m. morning, dawn, x, 8; xii, 9; *sub<sup>h</sup>an*, adv. in the morning, at dawn, x, 11; *sub<sup>h</sup>anas*, id., xii, 12; *sub<sup>h</sup>as*, id., xii, 5.

*Subhān*, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

*sabakh*, m. a lecture, lesson, reading; *sabakh dapun*, to teach a lesson, iv, 4; v, 5; — *parun*, to read a lesson, to study, viii, 3, 4; sg. dat. *sabakas*, viii, 3 (bis), 11; *sabakas āsun*, to be at a lesson, to be at school, viii, 11; *chēs-na tshuñ<sup>a</sup>-mūb<sup>a</sup> nōgid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

*Sōbir Tilambū<sup>a</sup>*, m. N.P., Sābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

*sadāh*, m. a sound, viii, 9.

*sōdā*, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; ag. dat. *sōdāhas*, iii, 1; v, 10.

*sōdāgar* [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *sōdāgārā*, viii, 9; *sōdāgārā akh*, viii, 9; sg. dat. *sōdāgaras*, iii, 2; *sōdāgāras*, viii, 9, 10; ag. *sōdāgāran*, viii, 9, 10; gen. *sōdāgara-sond<sup>a</sup>*, iii, 1; *sōdāgāra-sond<sup>a</sup>*, iii, 1; pl. gen. *sōdāgāran-hond<sup>a</sup>*, viii, 9.

*sōdāgar-bāy*, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyē*, iii, 1, 2.

*Sōdurabal*, m. N. of a place in Kashmīr; with emph. y, *Sōdurabalay*, only in *Sōdurabal*, vii, 31.



*sōh*, *suh*, see *tih*.

*shēch'*, f. a message; — *ladūn'*, to send a message, x, 3 (ter).

*sōhib*, m. a possessor, owner, lord, great man; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth); a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun'* (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; *sōhib-ē āgūh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; *sōhib-i-kitāb*, a master of books, a famous author, x, 13; sg. gen. *Sōhibasond'*, of God, iv, 4, 5; *Phōrsaṭ sōhibun'* (treated as part of a proper name), xi, title; sg. voc. *Sōhibō*, O God! ix, 3.

*Bār-Sōhib*, the Almighty, vii, 2, 3; ag. — *Sōhiban*, vii, 5.

*shūbun*, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5; imperf. f. sg. 1, *ās's shūbān*, vii, 10; durative past conditional, *āsikhē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4; (I would see) how beautiful it was, ii, 5; past cond. sg. 3, *shūbihēh*, xii, 4, 5.

*shod'*, m. news, intelligence, ii, 10.

*shāh*, *shēh* 1, m. a king; *shēhan-shāh*, a king of kings, an emperor, i, 1; *shāh-i-yūsūph*, King Joseph, vi, 1; sg. ag. *shēhan*, i, 7. *shēh* 2, card. six. *shēh zañē*, six females, xii, 6, 7; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7; *shēn zañēn*, for (of) six females, xii, 6.

*shōhī*, f. royalty; *khal'it-ē-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

*shēhul'* 1, m. coolness, cold, i, 11.

*shēhul'* 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. *yiyiy nēnd'ar shēh'aj'*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

*shēhmār*, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. *shēhmārā*, viii, 7; sg. dat. *shēhmāras*, viii, 6, 13; gen. *shēhmāra-sond'*, viii, 6, 13 (bis).

*shēhar*, m. a city, x, 9; a country, ii, 1; *shēhar-ē-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10; *nizīkh shēharas*, (arrived) near the city, x, 3; *shēharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shēharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shēharas akis-manz*, (arrived) at a certain city, xii, 2; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dār*, far from the city, viii, 11; *shēhara-manza*, from in the city, viii, 11; *balis yimī shēhara*, flee ye from this city, xiii, 11.

*shāhzāda*, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

*shākh*, f. a branch; *shākha-bargan-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

*shēkh*, m. anxiety; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

*shēkh<sup>as</sup>*, m. a person, an individual; with suff. of indef. art. *shēkh<sup>as</sup>ā*, x, 1; *shēkh<sup>as</sup>āh akh*, xii, 3; sg. dat. *shēkh<sup>as</sup>as*, x, 2 (bis); ag. *shēkh<sup>as</sup>an*, x, 2, 6.

*shēkal*, f. a form, shape; *pāshākas kūr<sup>an</sup> shēkal yinsān-hish<sup>a</sup>*, he folded his clothes into the shape of a man, x, 7.

*shikam*, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

*shikār*, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

*shikast*, m. weakness, sickness; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

*shōlun*, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

*shām*, m. evening; *shāman-bōg<sup>a</sup>*, at about evening, at eventide, v, 5.

*shēmāh*, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

*shumār*, f. counting, enumeration; *shumār bār<sup>a</sup>*, the counting was



heard, i.e. the roll-call was heard, the roll was called, xi, 16.  
Cf. *bē-shumār*.

*shēmshēr*, f. a sword, viii, 6, 13; x, 7; — *kaḍūā*<sup>a</sup>, to draw a sword, viii, 13; x, 7; — *lāyūā*<sup>a</sup>, to give a blow with a sword, viii, 6; — *tulūā*<sup>a</sup>, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr<sup>a</sup>s thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond<sup>a</sup> tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hūnz<sup>a</sup> tsūnd<sup>a</sup>*, a blow of a sword, a sword-cut, iii, 5, 6.

*shānd*, m. a bed-pillow; *shānd dyun<sup>a</sup>*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; ag. abl. *shānda*, v, 5.

*shōngun*, to go to sleep; past m. sg. 3, *shōng<sup>a</sup>*, x, 7. The conj. part. *shōngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

*shēnākh*, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

*shāph*, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul<sup>a</sup>nas*, she took the spell off him, xii, 15. Cf. *kas<sup>a</sup>m*.

*shār*, m. a poem, xi, title.

*shūr*, m. in *shōra-gāh*, an outcry, vi, 12, 3.

*shur<sup>a</sup>*, m. an infant, a child; *shur<sup>a</sup>-bāshē*, child-talk, infantine babbling, v, 2.

*shrākh*, f. a knife, x, 13.

*shērīkh*, m. a sharer, partner, i, 10.

*shērun*, to put in order, to arrange; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.

*shranz*, ? m. a blacksmith's tongs, xi, 16.

*shēstruw<sup>a</sup>*, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāv<sup>i</sup>*, v, 4; fem. sg. nom. *shēstrūw<sup>a</sup>*, v, 4; abl. *shēstravi*, v, 4.

*Shētān*, m. Satan, iii, 8; sg. ag. *Shētānan*, iii, 8.

*shōtsh*, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

*sakhharun*, to prepare to set out, make ready to depart.

II past, m. pl. 3, *sakharyēy*, xii, 18.

*suk<sup>th</sup>*, adj. hard, severe, vii, 13, 18.

*sūl*, a feast, vi, 2; a wedding feast, v, 9; sg. dat. *sālas*, v, 9; vi, 2.

*sōl*, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. *sōlāh*, ii, 2; sg. dat. *sōlas*, ii, 4, 8; iii, 1; viii, 7.

*sul<sup>a</sup>*, dawn; *sulī*, at dawn, xii, 23; *sōli-gārē* (m.c. for *sulī-garī*), at dawn time, v, 7.

*salāh*, m. advice, viii, 11; *thāviv mē-sōty salāh*, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

*salām*, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (his), 11; — *karūn<sup>a</sup>*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — *pālūn<sup>a</sup>*, id., xii, 16; sg. dat. *salāmī*, viii, 3.

*sultān*, m. a Sultan; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Mahmūd of Ghazni, i, 1.

*salay*, f. a spike, v, 4; sg. abl. *salayī-sōty*, with, or by means of, a spike, v, 4 (bis).

*Sulaymān*, m. N.P. Solomon, xii, 17.

*samā*, m. heaven; *arz o samā*, earth and heaven, vii, 26.

*sumb<sup>a</sup>*, adj.; adequate (for), sufficient (for); *rētas sumb<sup>a</sup>*, (money) sufficient for a month, xii, 4; m. pl. nom. *lāl trafis sumb<sup>a</sup>*, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

*sōmb<sup>a</sup>-run*, to collect, bring together, amass; fut. pass. part. m. sg. *cyōn<sup>a</sup> gatshī sōmb<sup>a</sup>-run<sup>a</sup>*, you must collect, xii, 21; conj. part. *sōmb<sup>a</sup>-rith*, ix, 9; pres. m. pl. 3, *chih sōmb<sup>a</sup>-rān*, xi, 7.

*sōmb<sup>a</sup>-rāwun*, i.q. *sōmb<sup>a</sup>-run*; fut. pass. part. m. pl. *gatshan sōmb<sup>a</sup>-rāwān<sup>a</sup>*, they must be collected, xii, 24; past m. sg. *sōmbarōw<sup>a</sup>*, xii, 21, 4; with suff. 2nd pers. sg. ag. *sōmb<sup>a</sup>-rōwuth*, xii, 24.

*samakhun*, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. *samokhukh*, xii, 25.

*sāmān*, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; *sōruy sāmān*, the entire appliance, xi, 9; *bā-sōruy-sāmān*, with all pomp, xi, 20; pl. nom. *sāmān*, vii, 5.



*samsār*, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

*sān*, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

*sīna*, m. the bosom, vii, 21.

*sōn*, m. gold; sg. gen. *sōna-sōnd<sup>u</sup>*, made of gold; m. pl. nom. *sōna-sānd<sup>t</sup>*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz<sup>a</sup>*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y*, *sōna-kananay*, vii, 11.

*sōn<sup>u</sup>*, adj. deep; — *khāsh*, a deep cut, v, 6.

*sōn<sup>u</sup>*, possess. pron. our, x, 12; with emph. *y*, *sōnuy*, viii, 13; f. sg. nom. *sōn<sup>a</sup>*, viii, 11; x, 5.

*sōnd<sup>u</sup>*, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sōnd<sup>u</sup>*, of the servant, viii, 6; *khōdāyē-sōnd<sup>u</sup>*, of God, xii, 7; *lāl-shēnāka-sōnd<sup>u</sup>*, of the lapidary, xii, 8, 25; *mōl<sup>t</sup>-sōnd<sup>u</sup>*, of the father, xii, 21, 2; *phakīra-sōnd<sup>u</sup>*, of the faqīr, x, 12; *pātashāha-sōnd<sup>u</sup>*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sōnd<sup>u</sup>*, of the king, xii, 1, 4; *sōdāgara-sōnd<sup>u</sup>*, of the merchant, iii, 1; *sōdāgāra-sōnd<sup>u</sup>*, id., iii, 1; *Sōhība-sōnd<sup>u</sup>*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sōnd<sup>u</sup>*, of the python, viii, 6, 13; *sōnara-sōnd<sup>u</sup>*, of the goldsmith, v, 2; *yāra-sōnd<sup>u</sup>*, of the friend, x, 4, 11; *Yūsūpha-sōnd<sup>u</sup>*, of Joseph, vi, 10; *zān<sup>t</sup>-sōnd<sup>u</sup>*, of the person, viii, 11.

*hīhara-sāndis*, of the father-in-law, x, 12; *pātashēha-sāndis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

*mōli-sāndi*, of the father, xii, 21; *pātashēha-sāndi*, of the king, ii, 9; *razīra-sāndi*, of the vizier, xii, 4, 5.

*pātashāha-sānd<sup>t</sup>*, of the king, viii, 1, 13; *sōnara-sānd<sup>t</sup>*, of the goldsmith, v, 10.

*pātashēha-sāndēn*, of the king, viii, 1, 6.

*pātashēha-sāndyau*, of the king, viii, 5.

*gōlāma-sūnz<sup>a</sup>*, of the servant, viii, 11; *khāwanda-sūnz<sup>a</sup>*, of the husband, iii, 2; *mōl<sup>t</sup>-sūnz<sup>a</sup>*, of the father, xii, 19, 20 (ter); *phakīra-sūnz<sup>a</sup>*, of the faqīr, x, 8, 14; *pātashāha-sūnz<sup>a</sup>*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sūnz<sup>a</sup>*, of the king, x, 5; xii, 1; *rājē-sūnz<sup>a</sup>*, of the king, x, 7 (bis); *sōnara-sūnz<sup>a</sup>*, of the goldsmith, v, 1, 3, 10.

*pātashāha-sančē*, of the king, v, 2, 4; *pātushēha-sančē*, of the king, v, 1 (bis); xii, 4, 5.

*pātashāha-sanzi*, of the king, v, 4; xii, 4; *pātushēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sāndī*, made of gold, v, 3, 4 (bis), 5; *sōna-sūnz<sup>a</sup>*, id., v, 1.

C. With sg. an. pron. m. or f. *ām<sup>t</sup>-sond<sup>a</sup>*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

*ām<sup>t</sup>-sandī*, of her, x, 5; *tām<sup>t</sup>-sandī*, of him, i, 3; vii, 6.

*ām<sup>t</sup>-sūnz<sup>a</sup>*, of him, iii, 4; xii, 4; *ām<sup>t</sup>-sanzi*, of her, xii, 15; *tām<sup>t</sup>-sūnz<sup>a</sup>*, of her, xii, 15; *nazari tām<sup>t</sup>-sanzi-sōty*, owing to his seeing (me), vii, 13.

*sangsār*, m. lapidation, stoning (the punishment), viii, 8.

*Sōnamarg*, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

*sōnar*, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sond<sup>a</sup>*, v, 2; *-sāndī* (m. pl. nom.), v, 19; *-sūnz<sup>a</sup>* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

*sōnar-ath*, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son<sup>or</sup>*.

*sanīyās*, m. a kind of Hindū ascetic, a *Sanīnyāsin*, v, 10, 11 (quater); sg. dat. *sanīyāsas*, v, 12; voc. (poet.) *sanīyāsū*, v, 11.

*sapadun*, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadī*, vi, 16; past m. sg. 3, *sapod<sup>a</sup>*, iii, 7; *sapod<sup>a</sup> sauxār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapūz<sup>a</sup>kh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.



- sapaññēs z<sup>h</sup> katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.
- saphar*, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk<sup>u</sup>*) *sapharun<sup>a</sup>*, xi, 3.
- sapaññēs*, see *sapadun*.
- sar*, m. the head; *sar tsatun*, to behead, viii, 11.
- sara* 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn ḍōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapaññēs z<sup>h</sup> katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.
- sara* 2, see *sarun*.
- sār<sup>i</sup>*, an old word, now used in compounds such as *sār<sup>i</sup> gabhun*, to be flooded, to be covered with a flood of water, iv, 3.
- sār*, adj. satisfied, contented, i, 3.
- sīr*, m. a secret, a mystery, ii, 4; *sīr būrun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.
- sōr<sup>a</sup>*, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōruy*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōruy sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.
- sūr*, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *tōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
- sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manzo*, from amid the ashes, xii, 23.
- sarda*, m. coolness, i, 11.
- saragī*, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.
- srēh*, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.
- srān*, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.
- sarun*, to remember; fut. sg. 1, *sara*, xi, 14.
- sārun*, to carry goods from one place to another, and there to

collect them, to pile up; conj. part. *sōrith*, ix, 9; pres. part. *sārān*, xi, 10; pres. m. pl. 3, *chih sārān*, xi, 6.

*sar<sup>2</sup>ph*, m. a serpent, x, 13.

*susurāray*, f. a rustling sound, xii, 23.

*suti*, see *tih*.

*sath*, card. seven; (preceding noun) *sath kuth<sup>1</sup>*, seven rooms, vi, 3; *sath hēl<sup>1</sup>*, seven ears of corn, vi, 15; (following noun) *nāg sath*, seven springs, vi, 15; *gōv<sup>2</sup> sath*, seven cows, vi, 15 (fem.); *lāl sath*, seven rubies, x, 2, 5, 12 (bis); *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8; *satan hēlēn* (for acc.), seven ears of corn, vi, 15; *satan gōv<sup>2</sup>n* (for acc.) seven cows (fem.), vi, 15; *nāgun satan* (for acc.), seven springs, vi, 15; *lālan satan pēth*, on the seven rubies, x, 5; abl. *satar-manza*, from among the seven, x, 12; *satar zamīnar tāl<sup>1</sup>*, below the seven worlds, iii, 8.

*sāth*, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4; *sāthā*, id., vi, 3; vii, 9.

sg. abl. *amī sāta*, at that time, iii, 6; xii, 4, 15; with emph. *y, yēmī sātay*, at what time verily, vii, 8.

*sōth*, m. the season of spring; *sōta*, in the spring time, ix, 7.

*sēthāh*, adj. very much; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5; but *sēthāh khōbsūrath*, xii, 10, 5; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11; xii, 9; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12; *sēthāh phyūr<sup>2</sup>*, they regretted extremely, viii, 1; *phyūrus sēthāh*, he regretted extremely, viii, 10.

*sōtin*, postpos. i.q. *sōty*, q.v. governing dat.; *mē-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of; *drātī-sōtin*, (cut) with a sickle, ix, 5; *kalama-sōtin*, (write) with a pen, ix, 12; with, by means of, owing to; *muhima-sōtin*, owing to poverty, i, 4 (bis).



*sōty*, adv. with, together with ; *sōty dyun*<sup>u</sup>, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *sōty hyon*<sup>u</sup>, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *sōty tulun*, to carry along (with one), xii, 2 ; *sōty-sōty*, continually in (one's) company, vii, 5.

postpds. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

*amis-sōty*, in company with her, v, 7 ; *khāwandas-sōty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrē-sōty*, (keep her) in (your) daughter's society, v, 10 ; *mē-sōty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *sōty ōsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mē-sōty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-sōty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-sōty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *kāris-sōty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-sōty*, xii, 15, 8.

(conversation) with (so and so), *amis-sōty*, x, 7 (bis) ; *kōrē-sōty*, xii, 1.

Special meanings are *pānas-sōty*, with oneself, under one's own control, x, 1, 6 ; *takh-sōty mushtāk*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-sōty*, (scratches) with it, xii, 17 ; *bār'shi-sōty*, (dug) with (his) spear, viii, 7 ; *litri-sōty*, (cut) with a saw, vii, 19 ; *bēdār rōzana-sōty* (escaped) by keeping awake, x, 8 ; *salayī-sōty*, (scratched) with a spike, v, 4 (bis) ; with emph. *y*, *panja-sōty*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sōty*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad'la sōty*, (contented) owing to his justice, i, 3 ; *aaram-sōty*, owing to the result,

vī, 16; *bargau-sōty*, owing to the leaves, vii, 10; *mahabata-sōty*, owing to affection, x, 4; *nazari-sōty*, owing to (his) seeing (me), vii, 13; *shikasta-sōty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *bōchi sōty*, owing only to hunger, vi, 16.

*satyum<sup>a</sup>*, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim<sup>a</sup>*, xii, 7.

*sawāb*, m. meed, reward (of good works, of faith, etc.), ix, 12.

*sawāh*, postpos. with the exception of, except, save; *nēmiz matiz sināh*, with the exception of this madman, v, 9.

*sawāl*, m. asking, questioning; solicitation; a petition, application; — *dyun<sup>a</sup>*, to present or make a petition, x, 5.

*sawār*, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

*say*, *sōy*, *suy*, see *tih*.

*syod<sup>a</sup>*, adj. straight; as adv. *yimau syod<sup>a</sup>*, straight in front of them, viii, 6, 13.

*sōyāsth*, m. a horse-attendant, a groom, syce, xii, 3, 4.

*sūzun*, to send; fut. pass. part. m. sg. nom. *sōzun<sup>a</sup> gatshi panun<sup>a</sup> khāwamā*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

*ta* 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

*ta* 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh? ti-y, ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz<sup>a</sup>, ta tsol<sup>a</sup>*, when he heard, then he fled, ii, 7; *yēli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

*ta* 3, illative conjunction, hardly translatable, equivalent to the Hindi *tā*. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

*tī*, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās<sup>a</sup>-tī*, we also, xii, 1; *mē-tī*, me also, vi, 11; ix, 1; xi, 14; *su-tī*, he also, ii, 4; *tī-tī*, that also, viii, 9; x, 6 (ter); *ō<sup>a</sup>-tī*, thou also, ix, 6; *yi-tī*, this one also, x, 8.

and, xii, 17.



even; *kāh-ti*, any even, i, 5; anyone even, vii, 23; *kāh-ti*, any at all, viii, 9.

*tī* . . . *tī*, both . . . and, iii, 8; x, 13; xii, 12; *tō-ti*, nevertheless, x, 3.

*tī*, see *tih*.

*tō*, in *tō-ti*, nevertheless, x, 3.

*tub*, m. fever, v, 3, 10.

*tōb*<sup>1</sup>, e.g. an humble servant, a subject; with suff. of indef. art.

*tōb'gāh*, f. (of a woman), xii, 18.

*tōbīr*, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6;

— *karun*, to interpret, vi, 11, 16.

*tēg*, m. the blade (of a sword); sg. dat. *tēgas*, viii, 6, 13.

*tagun*, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following:—

fut. sg. 3, *tagi*, it will be possible; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me? i.e. of course I can, of course I know how, x, 5; with suff. 2nd pers. sg. dat. *muhim tagiy kāsuniy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15; *tē mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5; with the same suffix and the interrogative suffix *tagiyē mōkalāwīā<sup>a</sup>*, will she be possible for thee to be released? do you know how to release her? v, 8; *tagiyē yih pātashāh-kūr<sup>a</sup> bacāwēū<sup>a</sup>*, can you save this princess? v, 9.

past m. sg. *amis tog<sup>a</sup> bōzun dōd<sup>a</sup>*, to her the pain was possible to be understood, she could understand the pain, v, 3; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog<sup>a</sup>-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,  
v, 8.

*tih*, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis);  
v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5,  
19 (ter), 20. Used idiomatically in introducing the hero of  
a story, as *suh pātashēhā akh ōs*°, that king one was, equivalent  
to "once upon a time there was a king"; viii, 7; so viii,  
9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis);  
v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone,  
vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii,  
6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis<sup>ty</sup>*,  
to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām*°, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām*°-*sond*°), his; *tām*°-*sand*°, i, 3; vii, 6; -*sanz*°,  
vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11;  
x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9;  
viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan<sup>ty</sup>*,  
to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond*°, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14;  
xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4;  
xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond*°), her, *tasandēn*, ix, 3; (*tām*°-*sond*°), *tām*°-*sūnc*°,  
xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9;  
*timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADV. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),  
10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very,  
xii, 19.



dat. *tas*, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20;  
*tamis*, to that, viii, 9; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9; xii, 10.

ag. *tamī*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tīh*, that, iii, 4 (bis), 9; viii, 3, 9, 11; x, 1; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis); v, 8 (bis); xii, 7, 20; *tī-kyāzi*, because, viii, 2; *tī-tī*, that also, viii, 9; x, 6 (ter); *tīy*, that verily, vii, 1 (bis); iii, 9; *tī*, that verily, xi, 1; *tīy*, (for *tīh* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1; v, 4; vii, 27, 8; viii, 6; x, 3; xii, 16, 8; *tath'*, to that verily, iii, 8; xii, 4, 11 (ter), 4.

ag. *tāmīy*, by that verily, iii, 1.

abl. *tamī pata*, after that, x, 12; xii, 16; *tamī-pēth' kani*, in addition to that, iii, 8; *tamī-tāl'*, below it, xii, 14; *tāmīy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tīh pōshākh*, that garment, xii, 6. Other examples are:—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); *suy*, that very, ii, 4 (magic power, correlative); vii, 8 (time), 13 (fault); ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7; iii, 5; v, 6; xii, 4, 6 (bis), 11, 4, 5, 24; *tath'*, to that very, xii, 6 (bis), 14.

abl. *tamī*, from that, etc., ii, 7; v, 5; viii, 9; x, 12; agreeing with inan. gen. masc. iii, 9; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis); *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst); x, 10 (dish of food); *sōh*, xii, 20 (news); *say*, that very, ii, 6 (news); viii, 7

(story), 10 (id.), 3 (id.); ix, 4 (prison); xi, 5 (assembling); *sôy*, vii, 16 (separation).

dat. *tath jâyê*, at that place, xii, 15.

abl. *tami kôli manza*, from in that stream, xii, 4, 6; *tamiy kôli kôli*, along that very stream, xii, 6; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond<sup>a</sup>*, of that story, iii, 5.

*tôhê*, *tôh<sup>i</sup>*, see *tôh*.

*thad<sup>i</sup>* or *thar*, f. the back; sg. obl. *thūd<sup>a</sup>* or *thūr<sup>a</sup>* 1 (for *thūr<sup>a</sup>* 2, see s.v.); sg. abl. *thūd<sup>a</sup>-kani* (v, 4, bis), *thūr<sup>a</sup>-kani* (v, 4), (turning herself) backwards (from there).

*thod<sup>a</sup>*, adj. erect, upright, standing up, ii, 3; vii, 11; — *wôthun*, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

*thaharun*, to stay in expectation, to await, wait; pres. f. sg. 1, neg. *chus-na thaharân*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

*tâhkhîth* (for *tahqîq*), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

*tahol<sup>a</sup>*, m. a groom, x, 5, 12 (quater).

*tihond<sup>a</sup>*, *tihanza*, see *tih*.

*tuhond<sup>a</sup>*, possessive pron. your, ii, 2; xii, 15. Cf. *tôh*.

*thūñ<sup>a</sup>*, f. fresh butter. With suff. of indef. art. *thūñ<sup>a</sup>-â*, ix, 4.

*thaph*, f. a grasp with the hand; sg. abl. *thapi-sôtiy*, merely by means of the grasp, xii, 12.

— *diñ<sup>a</sup>*, to seize, take hold of, *thaph diñ<sup>a</sup>s*, he seized it, viii, 7; *diñ<sup>a</sup>n ath thaph*, he seized it, he grasped it, xii, 12;

— *kariñ<sup>a</sup>*, to take hold of; *kūr<sup>a</sup>nas thaph*, he took hold of her, iii, 4; *kūr<sup>a</sup>s thaph shēmshērî*, he took hold of the sword, iii, 9; *kanas kūr<sup>a</sup>nas thaph*, he took hold of him by the ear, iii, 9; *karūñ<sup>a</sup> gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9; *kūr<sup>a</sup>s-na kôsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9; *âm<sup>i</sup> kūr<sup>a</sup>nas pōshākas thaph*, he caught hold of him by his garment, viii, 9; *tath<sup>i</sup> kār<sup>a</sup>zi thaph*, you must take hold of it, xii, 11; *thaph karîth*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); *athas chuh thaph karîth*, he is



holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyūñ<sup>a</sup>*, i.q. — *kariūñ<sup>a</sup>*, v, 9 (poet.).

*thūr<sup>a</sup>* 1, see *thad*.

*thūr<sup>a</sup>* 2, f. a shrub; *pōshē-thūr<sup>a</sup>*, a flower-shrub, ii, 3.

*thōth<sup>a</sup>*, adj. beloved, dear, vii, 4; i.q. *tōth<sup>a</sup>*, q.v.

*thōv<sup>a</sup>k<sup>a</sup>*, see *thawun*.

*thawun* or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; viii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bōy<sup>a</sup> thōwun nazir*, he appointed one brother Vizier, viii, 14.

*amanāth thāwun*, to place as a deposit, to give in trust, x, 12; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thōwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāwiv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow<sup>a</sup>mot<sup>a</sup>*, viii, 9.

impv. sg. 2, *thāw*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōwiv*, viii, 3; pol. sg. 2, *thāwtas*, ix, 4; with suff. 1st pers. sg. dat. *thāwtam*, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. *thāwtan*, ii, 4; pl. 2, *thāwtas*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōv<sup>a</sup>zēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw<sup>a</sup>*, viii, 12; with suff. 2nd pers. sg. ag. *thōwath*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thōwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thōw<sup>a</sup>nam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thōw<sup>u</sup>nas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thōw<sup>u</sup>nakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thōw<sup>u</sup>nas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thōv<sup>u</sup>n*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thōw<sup>u</sup>nas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thōv<sup>u</sup>kh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuea thōw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thōw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; pl. (without auxiliary) *thōw<sup>u</sup>māt<sup>u</sup>*, x, 12.

Altogether irregular is the peculiar form *thōv<sup>u</sup>-k<sup>u</sup>* (xi, 6). This is the m. pl. of the past *thōw<sup>u</sup>*, with a pleonastic suffix *-k<sup>u</sup>* added. So that we get *thōw<sup>u</sup>-k<sup>u</sup>*, m. pl. nom. *thōv<sup>u</sup>-k<sup>u</sup>*.

*tuj<sup>u</sup>*, *tujyāv*, etc., see *tulun*.

*tōk<sup>u</sup>*, m. a tray ; sg. dat. *tōkīs*, viii, 4 ; *tōkīs-manz*, viii, 12.

*tōkh*, m. crushing ; sg. abl. *tōka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

*takhšir*, m. a crime, a fault, viii, 10 ; x, 12.

*tuk<sup>u</sup>ra*, m. a piece, fragment ; pl. nom. *tuk<sup>u</sup>ra karān<sup>u</sup>*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān tuk<sup>u</sup>ra*, he cuts the python to pieces, viii, 13.

*tī-kyūzī*, see *tih*.

*tal*, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *ath<sup>u</sup>-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

*tala*, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

*tāl<sup>u</sup>*, postpos. governing abl. ; *satar zaminav tāl<sup>u</sup>*, below the seven worlds, iii, 8 ; *tamī tāl<sup>u</sup>*, below it, xii, 14.

*talau*, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

*tēli*, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

*tōlun*, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.



*tulun*, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulān*<sup>1</sup>, to cut (another's) nails, to manicure, v, 6; *shēmshēr tulūn*<sup>2</sup>, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tulūn*<sup>3</sup>, to leap, ii, 9.

fut. pass. part. m. sg. *gatchi pōshākh tulun*<sup>4</sup>, you must take up the garment, xii, 6; conj. part. *tulūth*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tu*<sup>5</sup>, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tu*<sup>6</sup>*nas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tu*<sup>7</sup>, xii, 9; with suff. 3rd pers. sg. ag. *tulān*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tu*<sup>8</sup>*nas*, v, 6; f. sg. *tuj*<sup>9</sup>, ii, 9; with suff. 3rd pers. sg. ag. *tuj*<sup>10</sup>*n*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyān*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

*t<sup>11</sup>ri*<sup>11</sup>, f. a bee; *māch-t<sup>12</sup>ri*<sup>12</sup>, a honey-bee, ix, 1, 3, 4, 5; sg. ag. *t<sup>13</sup>ri*, ix, 1, 6.

*tālav*, m. the ceiling of a room; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

*tālawān*<sup>14</sup>, m. an oil-seller, an oilman; sg. voc. *tālawānī*, xi, 20.

*tam*, m. weariness (from walking, travelling, etc.); — *dyun*<sup>15</sup>, to cause such weariness, vii, 17.

*tām*<sup>16</sup>, *tami*, *tīm*, *tima*, *timau*, see *tih*.

*tum*, you (Hindostāni), xi, 4.

*tamūh*, m. longing, longing desire, vii, 26.

*timan*, see *tih*.

*tamis*, see *tih*.

*tamāshē*, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

*tamaskhurī*, f. jesting, joking.

*tāmāth*, adv. so long (of time); *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

*timav*, *tamīy*, *tāmīy*, *timay*, *timay*, see *tih*.

*tān*, m. a limb of the body; pl. nom. *tān*, viii, 7.

*tānana*, *tan<sup>a</sup>nana*, *tanānay*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

*tāñ*, adv. and postpos. as far as, up to, as in *ot<sup>a</sup>-tāñ*, up to there, i.e. by that time, x, 4, 6; *az-tāñ*, up to to-day, until to-day, x, 7, 8; xii, 20; *tsēr-tāñ*, up to lateness, i.e. during a long time, v, 6; *yot<sup>a</sup>-tāñ*, up to where, i.e. as soon as, xii, 6; *yut<sup>a</sup>-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4; *kyāh-tāñ takhsir* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut<sup>a</sup>-tāñ*, abl., xi, 20; xii, 1.

*tāph*, m. sunshine, i, 11.

*tārē*, see *tōr<sup>a</sup>*.

*tōr* 1, m. Mount Sinai; sg. abl. *tōra-pētha*, from on Mount Sinai, iv, 5.

*tōr* 2, adv. there, x, 3.

*tōra*, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

*tūr<sup>i</sup>*, adv. there verily, even there, vii, 20; x, 3.

*tōr<sup>a</sup>*, f. delay; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

*tūr<sup>i</sup>*, see *tōr* 2.

*tūr<sup>a</sup>*, f. an adze; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

*tūr<sup>a</sup>*, f. a tenon (in carpentry), x, 5, 12.

*tarbyth*, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

*trēh* or *trih*, card. three; *trih*, x, 1, 12 (as subst.); *trih katha*, three statements, x, 1; *lāl trih*, three rubies, x, 12; *trih rēth*, three months, xii, 6, 11; *zanāna trēh*, three women, xii, 19 (ter); *tūhiy trēh*, three times as much, xii, 24; pl. dat. *trēn rēlan-kyut<sup>a</sup> khar<sup>a</sup>j*, expenses for three months, xii, 5, 11; *yiman zanānan trēn*, to these three women, x, 20.

*tōrka-chān*, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.



*trām'*, f. a copper dish, or tray, viii, 3 (bis), 11.

*trām'*, f. i. q. *trām'*, iii, 1.

*tāron*, to cause to pass over; *bāj tāron*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *cadē pānas tārañē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ōs' tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tōr'nam*, vii, 25.

*tīrandāc*, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

*trēnaway*, card. all three, the three, xii, 25.

*taraph*, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

*tōrīph*, m. praise: *tōrīph-ē-Yūsūph*, praise of Joseph, vi, 17.

*trapun*, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trap'nas*, she shut (the door,—room) against him, viii, 3, 11.

*trēsh*, f. thirst; — *cēn'*, to drink thirst, i. e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagūn'*, thirst to be felt, to become thirsty, viii, 7.

*trof'*, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb'*, rubies sufficient for a necklace.

*trāwun*, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

*trāwun ārām*, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yēla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

*ṭhanun trōvith*, to let drop, throw down, xii, 16, 7; *ṭhanun trōvith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis).

*trāwun kaḍith*, to take off, doff (clothes), xii, 6; *trāwun mōrith*, to kill (= Hindī *mār dālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshē kūkad trāwun'*, you must throw the paper, xii, 11; conj. part. *trōvith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *trōv<sup>a</sup>-mūts<sup>a</sup>*, x, 8.

impv. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trōvyue* (for *trōvī*), x, 5; pol. pl. 2, *trōv<sup>a</sup>lav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *bs<sup>a</sup> trāwān*, i, 5.

past m. sg. *trōv<sup>a</sup>*, xii, 7; with emph. *y*, *trōwuy*, iv, 5; with suff. 3rd pers. sg. ag. *trōwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trōv<sup>a</sup>nam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trōv<sup>a</sup>nay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trōwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trōw<sup>a</sup>has*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *trōv<sup>a</sup>n*, iii, 4.

*trēyūm<sup>a</sup>*, ord. third, viii, 8; m. sg. dat. *trēyimis*, viii, 8.

f. sg. nom. *trēyim<sup>a</sup>*, xii, 19 (bis); abl. *trēyimi latī*, on the third occasion, viii, 7.

*tas*, *tasond<sup>a</sup>*, see *tih*.

*tasālī*, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

*tāt<sup>a</sup>*, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

*tati<sup>a</sup>*, adv. from there, thence, iv, 2; vii, 17; there, in that place (for *tāt<sup>a</sup>*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

*tōta*, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-mant*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

*tot<sup>a</sup>*, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

*tath*, *tath<sup>a</sup>*, see *tih*.

*tōth<sup>a</sup>*, adj. beloved, iv, 4; i.q. *thōth<sup>a</sup>*, q.v.

*tithay*, adv.; *tithay pōth<sup>a</sup>*, in that very manner, xii, 22. Cf. *tyuth<sup>a</sup>*.

*tāw*, m. fever caused by starvation; hence, exhaustion generally as in *sapharun<sup>a</sup> tāw*, exhaustion of the journey, exhaustion from long travel, xi, 13.

*tueun*, to close (the eyes); 2 past f. pl. *tuwyēyē achē*, he closed his eyes, xii, 22.

*tay* 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

*tay* 2, m. authority; — *karun*, to rule, xi, 3.



*tij*, that verily : if that ; see *tih*.

*tōyiphdār*, m. an artizan ; pl. dat. *-dāran*, xi, 16 (for genitive).

*layār*, adj. ready, complete ; — *karun*, to make ready, to complete, prepare, iv, 2 ; xii, 18, 22.

*tyūt*<sup>a</sup>, adv. so soon ; *yūt*<sup>a</sup> : . . . *tyūt*<sup>a</sup>, as soon as . . . so soon, xii, 2.

*tyuth*<sup>a</sup>, adj. such, of that kind ; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24 ; f. pl. nom. *tīsha*, such (women), xii, 19.

*tyuth*<sup>a</sup> (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6 ; viii, 7 ; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

*tyuth*<sup>a</sup> is correlative of *yuth*<sup>a</sup>, and *tyuthuy* of *yuthuy*.

*tsē*, see *ts<sup>a</sup>h*.

*tsōcē*, see *tsōt<sup>a</sup>*.

*ts<sup>a</sup>h*, thou, ii, 11 ; iii, 2 (fem.), 9 ; v, 3, 5, 7, 12 ; vi, 11 ; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ; ix, 1 (bis) ; x, 1, 4, 5, 8, 12 ; xii, 1, 4 (bis), 5, 10, 3 (bis), 5 ; *ts<sup>a</sup>-ti*, thou also, ix, 6 ; *ts<sup>a</sup>y*, thou verily, i, 10 ; xii, 15.

sg. acc.-dat. *tsē*, v, 10 ; vi, 11 ; viii, 3, 11 ; x, 5, 12 ; xii, 3, 7 (bis), 13, 8, 21 ; *tsē-nishē*, in thy possession, x, 14.

ag. *tsē*, i, 12 (v.l.) ; ii, 11 (bis) ; xii, 20.

gen. For this, the possessive pronoun *cyōn*<sup>a</sup> is used, q.v.

pl. nom. *tōh<sup>a</sup>*, viii, 3, 5 (ter), 13 ; xii, 1 (quater).

acc.-dat. *tōhē-nish*, in your possession, x, 5, 12.

ag. *tōhē*, x, 12.

gen. For this, the possessive pronoun *tuhōn*<sup>a</sup> is used, q.v.

*ts<sup>a</sup>hādun* or *ts<sup>a</sup>hādun*, to seek for, search for ; imperf. f. sg. I, with suff. 3rd pers. sg. acc. *ōs<sup>a</sup>san ts<sup>a</sup>hādān*, I (fem.) was seeking for him, xii, 15 ; 3 past m. sg. with suff. 1st pers. sg. ag. *ts<sup>a</sup>hājjām*, I searched (earth and heaven), vii, 26. Cf. *ts<sup>a</sup>hārun*.

*ts<sup>a</sup>hājjām*, see *ts<sup>a</sup>hādun*.

*shanun* or *ts<sup>a</sup>hunun* (*shanun* is used only in villages), to cast, throw ; to put, place, viii, 6 ; x, 7 ; to put on (clothes), v, 9 (bis) ; x, 4 ; to apply (an ointment, medicine, etc.), v, 6 (bis) ; — *nāl<sup>a</sup>*, to put on the neck, tie on to the neck, viii, 10 ; to put on (clothes), xii, 7 ; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōth tshunūā*<sup>a</sup>, to throw a leap, to leap, ii, 9; iii, 4; — *kañith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahūth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *batith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunūā*<sup>a</sup>, iii, 4; perf. part. f. sg. neg. *chēśna tshunū<sup>a</sup>mūts<sup>a</sup> sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-tu*, x, 4; fut. *tshān'zi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshon*<sup>a</sup>, xii, 7; with suff. 3rd pers. sg. ag. *tshunum*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>a</sup>nas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>a</sup>has*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshun<sup>a</sup>n*, ii, 9; viii, 10.

past cond. ag. 1, *tshunahō*, v, 6.

*tshanānūwun* (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *tshanānōvūn*, x, 13.

*tshōpa*, in *tshōpa karith*, having made silence, in silence, xii, 4.

*tshārun*, a dialectic form of *tshādun*, q.v., to search for, seek; pres. m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

*tshēta*, adj. extinct; *nār gōmol<sup>a</sup> tshēta*, the fire had become extinct, xii, 23.

*tshōta*, m. a stout stick, a club, iii, 1, 2.

*tshāwul*, a he-goat, iii, 5 (ter).

*tshyot<sup>a</sup>*, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēf<sup>a</sup>-han*, a little waste food, x, 5.

*tsij<sup>a</sup>*, etc., see *tsalun*.

*tsakh*, fem. rage; sg. abl. *tsakhi-hot<sup>a</sup>*, m. full of rage, vii, 14; *tsakhi-nishē*, from anger, vii, 2.

*tsalun*, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *tsalān*, vi, 8; viii, 13; impve. pl. 2, *tsalie*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.



*tsaliv*, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, *tsa<sup>a</sup> tsalān*, xii, 25.

1 past, m. sg. 3, *tsol<sup>a</sup>*, ii, 7; vi, 8; pl. 3, *tsāl<sup>i</sup>*, viii, 4, 11; f. sg. 3, *tsūj<sup>a</sup>*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajjēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chēkh tsūj<sup>a</sup>mūts<sup>a</sup>*, ix, 1; 2, *chēkh tsūj<sup>a</sup>mūts<sup>a</sup>*, ix, 1; pluperf. f. sg. 3, *ās<sup>a</sup> tsūj<sup>a</sup>mūts<sup>a</sup>*, ix, 1.

*tsamruu<sup>a</sup>*, adj. made of leather, leathern, xii, 16, 7.

*tsōn*, see *tsōr*.

*tsūnd<sup>a</sup>*, f. a blow, a stroke; — *lāyūn<sup>a</sup>*, to strike a blow (with a sword), iii, 5, 6.

*tsānun*, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsōnukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōn<sup>a</sup>nam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

*tsop<sup>a</sup>*, m. a bite; pl. nom. *tsáp<sup>i</sup> hēn<sup>i</sup>*, to take bites, to bite repeatedly, x, 7.

*tsōpōr<sup>a</sup>*, adv. on all four directions, on all sides, ii, 3, 5; *tsōpōr<sup>i</sup>*, id., xii, 21, 4.

*tsēr*, m. delay; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tān*, up to lateness, during a long time, v, 6.

*tsēr<sup>i</sup>*, adv. late, iii, 1.

*tsōr*, card. four, x, 12 (ter); *gay tsōr*, they became four, viii, 5; following qualified noun, *mahaniv<sup>i</sup> tsōr*, four men, x, 5; *mārawātal tsōr*, four executioners, x, 12; *nēciv<sup>i</sup> tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23; *tsōr hath*, four hundred, x, 1 (bis); *tsōr katha* (f.), four statements, x, 6 (ter); *tsōr pahar*, four watches, viii, 5; *tsōr yār*, four friends, vii, 5; *tsōr zān<sup>i</sup>*, four persons, x, 1 (bis).

pl. dat. *mārawātalān tsōn*, to four executioners, x, 5; *tsōn asmānan-pēth*, on the four heavens, iv, 4; *tsōn zānēn*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zānēc*, by four persons, x, 1, 2.

*tsūr*, m. a thief, x, 12 (ter); xii, 1; *lōn<sup>i</sup>-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. tsūr, viii, 9; xii, 1; ag. tsūrav, iii, 3 (bis); tsūrau, viii, 9 (bis).

tsūr<sup>2</sup>, f. theft; — karūl<sup>2</sup>, to do thieving, to be a professional thief, xii, 1; sg. dat. gav tsūri (for tsūrē), he went to steal, xii, 1; ag. tsūri-pōh<sup>2</sup>, like theft, secretly, xii, 6, 7, 17; tsūri-pōthin, id., iii, 1.

tsōl<sup>2</sup>, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. tsōlēn, v, 7.

tsūrun, to pick out, select; past cond. sg. 3, mānē tsūrihē (for tsūrihē), he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

tsūryum<sup>2</sup>, ord. fourth; m. sg. dat. tsūrimis, viii, 11 (ter); ag. tsūrim<sup>2</sup>, xii, 1.

tsōf<sup>2</sup>, f. a loaf; pl. nom. tsōcē, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. tsātas bāhan hatan-hond<sup>2</sup>, (a leader) of twelve hundred pupils, v, 1.

tsātahāl, m. a school, viii, 4, 11; abl. -hāla, viii, 4.

tsaṭun, to cut, to tear. tsāth shamun, to tear (a paper) to pieces, xii, 15; sar (or kala) tsatun, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. tas gatshi kala (or sar) tsatun<sup>2</sup>, his head should be cut off, viii, 6, 11; pl. tim gatshan tsatān<sup>2</sup>, they must be cut, v, 4; conj. part. tsāth, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. tsatanas, they will cut for him, v, 7; do. interrog. tsatanasa, v, 7; past m. sg. tsōf<sup>2</sup>, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tsāf<sup>2</sup>nam, ix, 5.

wa, conj. used in the corrupt Arabic phrase, wa-salām, wa-yikrām, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. wōbālī (m.c. for wōbālī), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. wuchunāh kor<sup>2</sup>nakh, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, wuchani, in order to see, viii, 7.

impv. pol. sg. 2, wuchta, ix, 4; x, 5; pl. 2, wuch'tav,



viii, 1; with suff. 1st pers. sg. acc. *wuch'tōm*, please inspect me, vii, 24; indie. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyūh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs<sup>a</sup> wuchān*, iii, 1.

past m. sg. *wuch<sup>a</sup>*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuch<sup>i</sup>*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuch'hakh*, they were seen by them, viii, 1.

i. sg. *wuch<sup>a</sup>*, x, 3; with suff. 3rd pers. sg. ag. *wuch<sup>a</sup>n*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch<sup>a</sup>kh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next). I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchihe*, viii, 10.

*wad*, f. crookedness, v, 1.

*wāda*, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wādūy-Khōdā dyun<sup>a</sup>*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

*wōd*, f. the crown of the head; sg. dat. *wōdī-pēth*, on the crown of the head, iii, 1; xi, 12, 6.

*wōda*, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

*wadun*, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs<sup>a</sup> wadān*, vii, 16; m. pl. 3, *wadān ōs<sup>i</sup>*, xi, 5.

*wōdānē*, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1; *yih wuchukk ati wōdañē*, they saw him standing there, xii, 1.

*wāday*, see *wāda*.

*Vigīñāh*, m. N. of a certain forest goddess; *Vigīñāh Nāg*, a spring sacred to her, v, 9 (ter).

*Wahab*, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

*wih*, m. poison; *pyās wōlīngē wih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

*wōh*, adv. now, iii, 9; i.q. *wōñ*, q.v.

*wōj*<sup>a</sup>, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

*wakth*, m. time; sg. abl. *amī wakta*, at that time, vi, 16.

*wōkawun*, to draw forth, bring out; conj. part. *anun wōkawith*, to draw out (e.g. from a store-room) and bring, vi, 16.

*wōla*, see *yun*<sup>a</sup>.

*wōlād*, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

*walaikum* (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

*walun*, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *ēalas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun*<sup>a</sup>, ix, 7; pres. m. sg. 3, *chuk walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

*wālun* (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūn*<sup>a</sup>, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūn*<sup>a</sup>, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūn*<sup>a</sup>, viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y. wālawunuy*, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wōlyūn*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.



*wōlinj<sup>a</sup>*, f. the heart, x, 5; sg. dat. *wōlinjē*, v, 6; pl. nom. *wōlinjē*, viii, 3, 4 (ter), 11 (bis), 2.

*wālanay*, f. bringing down; humiliation, humbling (a proud person), vii, 15.

*wālawōsh<sup>a</sup>*, f. a kind of net made of hair (*wāl*), for catching birds or animals; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshē*), v, 2.

*wumēdicār*, adj. hopeful, i, 13.

*wumāh*, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

*wan*, m. a forest, a wood; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1; abl. *wana-manza*, from in the forest, ix, 4; gen. *wanuk<sup>a</sup>*, ix, 1, 3, 5; pl. dat. *wanan*, ix, 2; *path wanan*, at the back of the woods, vii, 10.

*wān*, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. *wāna-wān*, from shop to shop, i, 2.

*won<sup>a</sup>*, m. a thing said (properly past part. of *wanon*); *wēn<sup>a</sup> dīn<sup>a</sup>*, to give sayings, to send messages, xi, 20.

*wanun*, to say, speak, till; *wanun phīrith*, to say in reply, to answer, v, 4; *wanun pot<sup>a</sup> phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10; abl. *lāg<sup>a</sup> wanani*, they began to say, x, 1; conj. part. *wanith*, vi, 16; *mōkalōw<sup>a</sup> amī wanith*, she finished telling, ix, 6; perf. part. *won<sup>a</sup>mot<sup>a</sup>*, a thing said, iv, title; f. *wūn<sup>a</sup>mūt<sup>a</sup>*, vii, 30.

impve. sg. 2, *wan*, ix, 6; xi, 20; *wan-sa*, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1; *waniv-sa*, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. *wanyām*, tell ye me, x, 6; pol. sg. 2, *wanta*, iii, 9; x, 1, 8; *wanta-sa*, say please, sir, ii, 4; pl. 2, *wān<sup>a</sup>ta<sup>a</sup>*, viii, 5; x, 1.

fut. sg. 1, *wana*, xii, 19; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. *wanamōun*, (a village form), x, 1 (bis), 2; 3, *wani*, vii, 20, 6;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuk*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won\**, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won\*may*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won\*thakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won\*nas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wān\*may*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūn<sup>2</sup>th*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wāñēmōica* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wāñēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wāñēica*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

*wōñ*, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wēh*.

*wuñ*, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñē*, now and on, still, still more, x, 1; *wuñ<sup>a</sup>y*, i. q. *wuñ*, viii, 7.

*wōphā*, see *bē-wōphā*.

*wōphādōrī*, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

*wōphōyī*, see *bē-wōphōyī*.

*wōphīr*, adj. (m. c. for *wōphir*), abundant, plentiful; *tōbīr Yūsūphas chuk wōphīr*, there is abundant interpretation to Joseph, i. e. he is full of interpretation, vi, 14.

*wōpar*, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

*wāra* 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.



*wāra* 2, adv. well, thoroughly, properly, vii, 24.

*vir*, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.

*wōr<sup>a</sup>* 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.

*wōr<sup>a</sup>* 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

*vir<sup>d</sup>*, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

*wōridāth*, ? gend. an occurrence, incident; *kari amis kēntshāh wōridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

*warihy*, m. a year; pl. nom. *warihy*, xii, 20.

*wōra-mōj<sup>a</sup>*, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.

*wōra-nēcynw<sup>a</sup>*, a step-son; pl. gen. *-nēcivēn-hond<sup>a</sup>*, viii, 3.

*wartāwun*, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chik*) *wartāwān*, xi, 7.

*wārayāh*, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

*wōryuw<sup>a</sup>*, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wōrinis-manz*, x, 3.

*wōrūs<sup>a</sup>*, f. the second wife of a widower, — *karūñ<sup>a</sup>*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

*vēs*, f. a female friend, a female crony, xii, 14; sg. voc. *vēsī*, ix, 1; *vis<sup>a</sup>iyi*, ix, 11.

*waits*, f. the age (of a person); sg. dat. *hath waisi gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

*wōsh*, m. a sigh, a groan; pl. nom. *ōs<sup>a</sup> trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.

*wasun*, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāth<sup>4</sup> guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyōn<sup>4</sup>*, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log<sup>a</sup> wasami*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasūn<sup>4</sup> jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās<sup>4</sup>zi*, xii, 14; with neg. *wās<sup>4</sup>zi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *wōth<sup>a</sup>*, iii, 9; xii, 15; pl. 3, *wāth<sup>4</sup>*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wūth<sup>4</sup>s*, ix, 4; 3, *wūth<sup>4</sup>*, iii, 2; xii, 7; with euph. *y*, *wūth<sup>4</sup>y*, v, 9.

*wustād*, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

*wasth*, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

*wās<sup>4</sup>yiy*, see *wēs*.

*wath*, f. a way, a road, a path, v, 9; xii, 14; *tath ōs<sup>4</sup>-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāw yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḷa-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

*wāth*, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

*wōth*, f. a leap, jump; — *tulūn<sup>4</sup>*, to leap, ii, 9 (bis); — *shunūn<sup>4</sup>*, id. iii, 4.

*wōth<sup>a</sup>*, see *wasun*.

*wōth<sup>a</sup>*, see *wōthun*.



*wāṭh*, m. a camel; abl. *wāṭha-bār*, m. pl. camel-loads, i, 9.

*wāṭhun*, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; *phīrith wāṭhun*, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; *wāṭhun thod<sup>a</sup>*, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. *wāṭhiṭh*, ii, 3; v, 6; impv. sg. 2, *wāṭh*, iii, 8 (bis); indic. fut. sg. 3, *wāṭhi*, vi, 15; with suff. 2nd pers. sg. dat. *wāṭhiṭh thod<sup>a</sup>*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wāṭh<sup>a</sup>*, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. *wāṭhus*, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, *wāṭsh<sup>a</sup>*, iii, 1, 3; with suff. 3rd pers. sg. dat. *wāṭsh<sup>a</sup>s*, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. *wāṭhiḥ-na thod<sup>a</sup>*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

*wāṭharun*, to spread out; inf. sg. gen. *wāṭharunuk<sup>a</sup> musla*, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. *wāṭharith*, xii, 21.

*wāṭharun<sup>a</sup>*, m. a mat, a carpet, xii, 24.

*wāṭharun*, to wipe clean; inf. obl. *log<sup>a</sup> wāṭharani*, he began to wipe clean, viii, 6; imperf. m. sg. 3, *ḥs<sup>a</sup> wāṭharān*, viii, 6, 13 (bis). *wāṭ<sup>a</sup>j<sup>a</sup>*, see *wāṭul*.

*wāṭul*, m. a sweeper, a mihtar; sg. ag. *wāṭal<sup>b</sup>*, xi, 14; voc. (addressed by his wife) *wāṭal-gānau*, O pimp of a mihtar, xi, 15; f. *wāṭ<sup>a</sup>j<sup>a</sup>*, a mihtar's wife, sg. dat. *wāṭ<sup>a</sup>jē*, xi, 14; voc. *wāṭ<sup>a</sup>j<sup>a</sup>*, xi, 15. Cf. *māra-wāṭul*.

*wāṭamakh<sup>a</sup>*, adv. upside down, v, 9.

*wāṭun*, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 29; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis); ix, 1 (bis); x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis); to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13; to be suitable, to be proper, to be convenable (in this sense, the fut. is used in the sense of the present, like *gatshī*, see *gatshun* 1); *tē ta asē wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun*°, what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wōt*° *lālshēnākus-nish*, he came to the lapidary, xii, 25; so *mē-nish*, to me, xii, 22 (bis); *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus*, he came to him, xii, 10; *wōt*°s, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wōt*° *panun*° *shēhar*, he arrived at his own city, x, 9; *wōt*° *gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wōt*° *tuth jāgē*, he arrived at that place, xii, 15; or a postposition may be used, as in *wōt*° *shēharus-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7; so *janatas-manz*, in heaven, xii, 24 (bis); *shēharas-manz*, in the city, x, 14; xii, 2; *wanas-manz*, in a forest, ix, 1; or (with *pēth*) *wōt*° *nāgas pēth*, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log*° *wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh*° *wātun*°, v, 7; *gatshī wātun*°, xii, 22 (bis); perf. part. m. sg. nom. *wōt*°*mot*°, xii, 22; conj. part. *wōtūh*, vii, 12; xii, 18.

fut. sg. 1. *wāta*, xii, 24; 2. *wātakh*, xii, 16, 24; 3. *wāti*, iii, 9; viii, 6, 8, 11; xii, 15; neg. *wāti-na*, viii, 3, 11; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13; 3. *chuh wātān*, iii, 7.

past m. sg. 3. *wōt*°, ü, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. *wōtus*,



xii, 10; pl. *wōt'*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōt'*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. ag. dat. *wōt'<sup>a</sup>s*, ix, 1; xii, 15.

fut. perf. m. ag. 3, *āsi wōt'<sup>a</sup>mot'*, vii, 29.

3 past m. sg. 3, *wōt'<sup>a</sup>v*, iii, 3.

*wātanāwun*, to cause to arrive; fut. pl. 3, *wātanāwun*, v, 9; past m. ag. with suff. 3rd pers. sg. ag. *wātanāwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanāwun*, v, 10.

*wātanun<sup>a</sup>*, n. ag. of *wātan*, one who arrives, with emph. *y*, as adv. *wātanunuy*, immediately on arriving, xii, 15.

*wōt'*, see *wātan*.

*wōt'h<sup>a</sup>*, see *wōthun*.

*wōt'h<sup>a</sup>*, see *wātan*.

*watsha-prang*, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

*wōt'<sup>a</sup>s*, *wōt'<sup>a</sup>v*, see *wātan*.

*wawan*, to sow; past m. pl. with suff. 1st pers. ag. ag. *wawim*, ix, 9.

*wyūr<sup>a</sup>*, m. flower-nectar; with suff. of indef. art. *wyūr<sup>a</sup>āh*, a little nectar, a drop of nectar, ix, 2.

*wāz*, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

*wiz*, f. a time, a season; abl. *harda-wiz*, in the autumn season, ix, 8.

*wuzun*, to awake, be awakened, aroused; past f. sg. 3, *wuz<sup>a</sup>*, viii, 11; with suff. 3rd pers. sg. dat. *wuz<sup>a</sup>s*, viii, 11. In both cases of an evil desire.

*wazir*, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *waziras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *waziran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazira-sandi garī*, in the vizier's house, xii, 4, 5; voc. *ay wazira* (addressed by a subordinate), xii, 4; *wazira* (ditto), xii, 13; *ha wazira* (ditto), xii, 19; *hā wazira* (ditto), xii, 10; *hā wazirō* (addressed by a superior), ii, 4; pl. nom. *wazir*, viii, 1, 2; dat. *waziran*, viii, 4; ag. *waziran*, vi, 16; viii, 2.

*wasīrī*, f. the post or office of a vizier, viziership, xii, 26.

*y* (*izāfat*), see *ē*, *i*, *y*.

*yā*, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

*yī* 1 (*izāfat*), see *ē*, *i*, *y*.

*yī* 2, *yī*, see *yih* 1.

*Yiblis*, m. Iblis, Satan, the Devil, iv, 2.

*Yibrāhīm*, Abraham (the Patriarch), iv, 6.

*yād*, m. memory, remembrance; *yād-i-Ālāh*, memory of God, i, 7; *nās'yāh yād hēh*, keeping the advice in mind, xii, 17; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; *yād pyon*<sup>a</sup>, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amīā dōā<sup>a</sup> ōs<sup>a</sup> pēmōt<sup>a</sup> yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

*yēd*, f. the belly; with suff. of indef. art. *yēdāh*, ix, 7.

*yīdam*, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

*yīd'kāh*, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

*yēg-jāh*, see *yēkh-jāh*.

*yih* 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nēth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yuh* (for *yih*<sup>a</sup>), he, xii, 5; *yāh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yōhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yī-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of



gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman*<sup>a</sup>*y*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav*<sup>a</sup>*y syod*<sup>a</sup>, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihūnz*<sup>a</sup>, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav*<sup>a</sup>*y*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; *yūh*, in *yus yūh warīr ōs*<sup>a</sup>, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yim*<sup>i</sup>, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUNST. MASC. ag. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y*, *yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yiy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5; and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yih*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yāhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

*yih* 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.



In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*<sup>a</sup>, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ōs*<sup>a</sup>, *yūh ōs*<sup>a</sup> *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yūh wasīr ōs*<sup>a</sup>, *suh chuh hāpataas-manz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yūh pātashāha-sond*<sup>a</sup> *mor*<sup>a</sup> *ōs*<sup>a</sup>, *yūh trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yūh Lālmāl Parī ōs*<sup>a</sup>, *tas dyutan rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yūh pata ūū*<sup>a</sup> *n zīnith*, *sa thōn*<sup>a</sup> *n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyūn*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yūh*. Similarly, *yūh panun*<sup>a</sup> *saphar*, *yus nōyidan ōs*<sup>a</sup> *pēsh on*<sup>a</sup> *mot*<sup>a</sup>, this (*yūh*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm*<sup>a</sup>, xii, 7.

pl. nom. *yīm*, ii, 9; xi, 8.

sg. *yimar*, xi, 3.

FEM. sg. nom. *yēsa*, x, 6; xii, 20, 5.

dat. *yēs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11; x, 12; xii, 25.

FEM. sg. nom. *yēsa*, x, 1; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. *y*, *yiy*, what verily, xi, 1; *yih-kēntshāh*, whatever, iii, 1, 8 (ter); v, 8.

dat. *yēth*, x, 7, 10.

abl. *yēmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10; vi, 14; xii, 4, 25.

abl. *yēmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

*yuh*, *yūh*, see *yih* 1.

*yihūnz*<sup>a</sup>, see *yih* 1.

*yihay*, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

*yikh*, see *yun*<sup>a</sup>.

*yēkh-jāh*, adv. in one place, (of two persons) together, x, 12; *yēg-jāh*, id., ii, 4.

*yikrām*, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

*yēl*, m. pulling (with the arms), restraint; abl. *yēla trāwun*, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

*yēli*, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22. In v, 8, "when" is used in the sense of "if".

*yēm*<sup>a</sup>, *yēmi*, see *yih* 2.

*yim* 1, *yima*, *yimau*, *yim*<sup>a</sup>, *yimi*, see *yih* 1.

*yim* 2, see *yih* 2.

*yimahō*, see *yun*<sup>a</sup>.

*yimāmath*, ? gender, the office of a leader of prayers in a mosque, *bōh kara yimāmath*, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

*yiman*, *yiman*<sup>a</sup>y, *yimis*, see *yih* 1.



*yāmath*, adv. as long as, *tāmāth* . . . *yāmāth*, so long . . . as,  
xi, 20.

*yimav* 1, *yimōv*, *yimav<sup>ay</sup>*, see *yih* 1.

*yimav* 2, see *yih* 2.

*yimausa*, see *yun<sup>m</sup>*.

*yimay*, see *yih* 1.

*yimōy*, see *yun<sup>m</sup>*.

*yina*, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

*yini*, see *yun<sup>m</sup>*.

*yun<sup>m</sup>*, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

*āe armān*, longing came (to the king), i.e. he felt longing, iii, 9; *bāgān<sup>i</sup> yun<sup>m</sup>*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun<sup>m</sup>*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yin<sup>a</sup>*, a smell to come, a smell to be perceived, xii, 15; *gara panun<sup>m</sup> yun<sup>m</sup>*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun<sup>m</sup>*, to come running, viii, 6; *nēnd<sup>r</sup> yin<sup>a</sup>*, sleep to come, v, 6 (bis); *āv tsūrimia cān<sup>i</sup>-sond<sup>m</sup> pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yicān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyē*, night came, x, 5; *subuh log<sup>m</sup> yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun<sup>m</sup>*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yun<sup>m</sup>*, to come forth, xii, 12; *phīrith yun<sup>m</sup>*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun<sup>n</sup>* forms a passive, as in *k<sup>n</sup>nana yun<sup>n</sup>*, to be sold, vii, 26; *scalana yun<sup>n</sup>*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun<sup>n</sup>*, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. *mē na bani yun<sup>n</sup>*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tē gatshi yun<sup>n</sup>*, thou must come, xii, 7; *tuhand<sup>n</sup> gatshi yun<sup>n</sup>*, you must come, xii, 15; abl. *subuh log<sup>n</sup> yini*, morning began to come, x, 8; fut. pass. part. f. *hēs<sup>n</sup>nas yin<sup>n</sup> nēnd<sup>n</sup>r*, sleep began to come to him, v, 6; perf. part. m. sg. *āmōt<sup>n</sup>*, come (H. *āyā huā*), viii, 6.

impv. sg. 2 (irreg.) *wāla*, v, 5; x, 5, 12; pol. sg. 2, *yita*, with emph. *y*, *yitay*, ix, 1; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yina*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chica yiwān*, viii, 5; f. sg. 3, *chēh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chēs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākhō*, ii, 2; 3, *āe*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.



sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākḥ*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmōt*<sup>u</sup> (without auxiliary), v, 11; *chuh āmōt*<sup>u</sup>, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmūt*<sup>u</sup>, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *hsum āmōt*<sup>u</sup>, iii, 1; fut. perf. m. sg. 3, *mā āsī āmōt*<sup>u</sup>, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

*yēngur*, charcoal, pl. nom. *yēngar*, xi, 17.

*yinsān*, m. a human being, a man, x, 7; xii, 7; *-hyuh*<sup>a</sup>, like a human being, x, 7 (bis); fem. *-hish*<sup>a</sup>, x, 7.

*yinsāph*, m. compassion, — *gōs* (viii, 4) or *dīlos yinsāph pyōs* (viii, 11), he felt compassion.

*yinuy*, see *yun*<sup>a</sup>.

*yān*, adv. as soon as, xii, 15.

*yīn*<sup>a</sup>, see *yun*<sup>a</sup>.

*yēñēwōl*<sup>a</sup>, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

*yīpōr*<sup>a</sup>, adv. in this direction, v, 4. Cf. *apōr*<sup>a</sup>.

*yār*, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yārus*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond*<sup>a</sup>, x, 4, 11; *yāra-sonzi wuti*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

*yōr*, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

*yōra* 1, adv. hence, from this place, v, 8.

*yōra* 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

*yür'*, adv. emph. form of *yör*, even here, hither; *diyir yür'*, give ye (them) even here, produce them, x, 12; *wöling<sup>a</sup> gashēs yür'* *anūā<sup>a</sup>*, bring his heart here (hither), x, 5; *an kākād yür'*, bring the paper here (hither), xii, 15; *cyōn<sup>a</sup> gats<sup>h</sup>i wātun<sup>a</sup> yür'*, you must come here (hither), xii, 23; sg. gen. *yür'-hond<sup>a</sup> wōla*, come here! v, 5.

*Yarkand*, m. the town of Yarkand, in Central Asia, xi, 1, etc.

*yīran*, f. an anvil, xi, 10.

*Yīrān*, m. Iran, Persia, ii, 1.

*yēs*, *yēsa*, *yus*, see *yih* 2.

*Yīsāh*, m. Jesus, iv, 4.

*Yūsūph*, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; sg. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond<sup>a</sup>*, vi, 10.

*yēti*, adv. where, in the place which, viii, 11; x, 7.

*yit'*, adv. here, xii, 18; *yit'-kyāh* . . . *āt'-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit'-kyāh* . . . *yit'-kyāh*, here you see . . . and here you see, x, 12.

*yiti*, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk<sup>a</sup>*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

*yi-ti*, see *yih* 1.

*yot<sup>a</sup>*, adv. where; *yot<sup>a</sup>-tān*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotān*.

*yut<sup>a</sup>* 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt<sup>a</sup>*.

*yut<sup>a</sup>* 2, adv. *yut<sup>a</sup>-tān*, up to here, i.e. in the meantime, v, 7. Cf. *yutān*.

*yūt<sup>a</sup>*, adv. *yūt<sup>a</sup>* . . . *tyūt<sup>a</sup>*, as soon as . . . so soon, xii, 2.

*yēth*, see *yih* 2.

*yith*, see *yih* 1.

*yith-nay*, conj. so that not, in order that not, ix, 12.

*yētha*, adv. how, in the manner which; with emph. *y*, *yēthay pōth<sup>a</sup>*, in what very manner, exactly as, xii, 2.

*yitha*, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

*yuth<sup>a</sup>*, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth<sup>a</sup>*);



with emph. *y. yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

*yitam*, see *yun<sup>a</sup>*.

*yotāñ*, adv. until, (contraction of *yoḷ<sup>a</sup>-tāñ*, see *yoḷ<sup>a</sup>*), v, 10.

*yutāñ*, adv. in the meantime, (contraction of *yut<sup>a</sup>-tāñ*, see *yut<sup>a</sup>*), v, 5.

*yitay*, see *yun<sup>a</sup>*.

*yētāt<sup>i</sup>*, adv. where, in the place where, xii, 6.

*yutuy*, see *yut<sup>a</sup>* 1.

*yūts<sup>a</sup>*, adj. much, vary, *yūs<sup>a</sup>-kōt<sup>a</sup>*, for a long time, ii, 4.

*yiwān*, see *yun<sup>a</sup>*.

*yiy* 1, *yīy*, see *yih* 1.

*yiy* 2, see *yih* 2.

*yiyi*, *yiyiy*, see *yun<sup>a</sup>*.

*zabān*, f. tongue, speech, language; — *karūñ<sup>a</sup>*, to say a thing; hence, to promise, x, 8; — *āyē*, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. *zabōñ<sup>a</sup>*, by word of mouth, xii, 16.

*zab<sup>a</sup>r*, adj. superior, excellent, vii, 8, 28; — *gav*, it became excellent, as an interj. all right! xii, 15.

*zacē*, see *zūt<sup>a</sup>*.

*zāda*, m. at end of compound, a son; *ōkhun-zāda*, the son of a religious teacher, xii, 2; sg. dat. *ōkhun-zādas*, xii, 2; *pātashāh-zāda*, a king's son, a prince, sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond<sup>a</sup>*, viii, 4; *shāh-zāda*, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

*zod<sup>a</sup>*, m. a hole; f. *zūd<sup>a</sup>* (pl. nom. *zōdē*), a small hole, vii, 25.

*zid*, m. hatred; *amis ōs<sup>a</sup> zid Yūsūpha-sond<sup>a</sup>*, he hated Joseph, vi, 10.

*zāgun*, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ōsus dagāy zāgūn dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

*z<sup>a</sup>h*, card. two, viii, 8, 11; following noun qualified, *bacl z<sup>a</sup>h*, two young ones, viii, 1; *bōy<sup>i</sup>-bārān<sup>i</sup> z<sup>a</sup>h*, two brothers, viii, 5; *bōts<sup>a</sup> z<sup>a</sup>h*, the two members of a family, husband and wife, v, 9, 10; viii, 1; *gabar z<sup>a</sup>h*, two sons, viii, 1; *gul<sup>i</sup> z<sup>a</sup>h*, the two

fore-arms, v, 9; *gōlām* *z<sup>h</sup>*, two servants, viii, 5; *gur<sup>i</sup>* *z<sup>h</sup>*, two horses, xii, 1; *hūn<sup>i</sup>* *z<sup>h</sup>*, two dogs, viii, 4, 12 (bis), 3; *kōd<sup>i</sup>* *z<sup>h</sup>*, two prisoners, v, 9; *lāl chis* *z<sup>h</sup>*, he has two rubies, xii, 3; *nēciv<sup>i</sup>* *z<sup>h</sup>*, two sons, viii, 11; *pātashāh-zāda* *z<sup>h</sup>*, two princes, viii, 3 (bis), 11; *rīnz<sup>i</sup>* *z<sup>h</sup>*, two balls, v, 3, 4 (bis), 5; *shāh-zāda* *z<sup>h</sup>*, two princes, viii, 11; *wōlinjē* *z<sup>h</sup>*, two hearts, viii, 3, 4 (ter), 11, 2; *yim* *z<sup>h</sup>*, these two, viii, 5.

Preceding noun qualified, *z<sup>h</sup>* *kōd<sup>i</sup>*, two prisoners, v, 8; *z<sup>h</sup>* *katha*, two statements, x, 1, 4.

sg. abl. *dōyi lafi*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyēn dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyēn kīs<sup>a</sup>*, for the kingdoms of these two, x, 11; *zonānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts<sup>a</sup>* *z<sup>h</sup>*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyau*, by the two prisoners, v, 7; *yimau dōyau*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

*zāh*, adv. ever, at any time; *na zāh*, never, xi, 14.

*zahar*, m. poison, viii, 6, 7, 13 (bis); *pātashēhas khot<sup>a</sup> zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

*z<sup>h</sup>*, m. scratching (with the nails); with suff. of indef. art. *z<sup>h</sup>lā-z<sup>h</sup>lā*, a continuous scratching, xii, 17.

*zāl*, m. a net; with suff. of indef. art. *zālāh lāyūn*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yim<sup>a</sup>*, to be caught in a net, ix, 7.

*Zalikhā*, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

*zafīl*, adj. brought low, humbled, i, 4.

*zulm*, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chuk zulm gōmot<sup>a</sup>*, tyranny has been done to me, ix, 1 (bis), 6.

*zālun*, to set on fire, to kindle, to burn; conj. part. *zōlūh*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl<sup>a</sup>*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.



*zima*, m. responsibility; *zima karun*, to make a responsibility; *tsōn zanēn kārīn zima tsōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon<sup>a</sup>*, to take responsibility, i.e. to confess, admit, *yih chēs-na hēcān zima kēh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl<sup>a</sup>nas zima takhsūr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kaisi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

*zōmba*, m. a Yak; pl. nom. *zōmba*, xi, 6.

*zamīn*, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājē-zamīnā*, in mother earth, ix, 9; pl. abl. *satav zamīnav tāl<sup>a</sup>*, below the seven worlds, iii, 8.

*zan*, f. a woman; *marda-zan*, man or woman, vii, 23; *maḥ<sup>a</sup>r-i-zan*, the coquetry of a woman, x, 13.

*zān*, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

*zīn*, m. a saddle; *gur<sup>a</sup> zīn karīth*, a horse ready saddled, iii, 8; pl. nom. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zon<sup>a</sup>*, m. a man, a male person; *kunuy zon<sup>a</sup>*, only one person; *gav kunuy zon<sup>a</sup>*, he went alone; sg. gen. *zān<sup>a</sup>-sōnd<sup>a</sup>*, viii, 11; pl. nom. *zān<sup>a</sup>*, x, 1; dat. *zanēn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanēv*, x, 1, 2. Cf. *zūn<sup>a</sup>*.

*zūn*, f. moonlight; *zūna-dab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-dabi*, *-pēth*, on the roof-bungalow, viii, 1.

*zinda*, adj. living, alive, ii, 3; with emph. *y. zinday*, x, 8 (bis).

*zang*, f. the leg, ii, 11.

*zanāna*, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

*zānun*, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; 8<sup>th</sup> *zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. I, *ās' na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

*zēnun*, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zēnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zēnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. ag. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

*zīnis*, see *zyun*<sup>a</sup>.

*zūn*<sup>a</sup>, f. a female person, a woman, xii, 7, 15; pl. nom. *zūñē*, xii, 6, 7; dat. *zūñēn zēth*<sup>a</sup>, the eldest of the females, xii, 6. Cf. *zon*<sup>a</sup>, of which this is the fem.

*zār*, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

*zōr*, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

*zīr*<sup>a</sup>, f. a push, shove, nudge; — *diñ*<sup>a</sup>, to push, etc., x, 7 (bis).

*zargar*, m. a goldsmith; *zargar-nēcywāh*, a young goldsmith, v, 2.

*zāra-pār*, *zāra-pāra*, see *zār*.

*zōrāwār*, adj. powerful, mighty, xi, 2.

*zurgyūth* (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

*zāsanuy*, a word used by Hātim in i, 12, but the meaning of which



is unknown to him; he gives it as part of the traditional text, a variant reading is *tē āsunuy*.

*zūt<sup>a</sup>*, f. a rag; sg. dat. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zāth*, f. a race, tribe, caste; *dēca-zāth*, of demon race, xii, 16.

*zēth<sup>a</sup>*, see *zyuth<sup>u</sup>*.

*zīth<sup>i</sup>*, see *zyūth<sup>u</sup>*.

*zuv*, m. the soul, ii, 4.

*zyun<sup>u</sup>*, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. *zīnis*, xii, 21, 2, 4.

*ziyāphath*, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. *ziyāphathā*, x, 5.

*zyuth<sup>u</sup>*, adj. old, elder, eldest; m. the head or superior of a guild of artisans, v, 1; m. sg. dat. *zīthīs-kīhīs*, to the elder (of two brothers) (cf. *hyuh<sup>u</sup>*), viii, 5; f. sg. nom. *zēth<sup>a</sup>*, the eldest (sister), xii, 6.

*zyūth<sup>u</sup>*, adj. long; m. pl. nom. *zīth<sup>i</sup> atha dārān<sup>i</sup>*, to stretch out the arms, vii, 25.





## APPENDIX I

### INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GOVINDA KAULA'S TEXT

*Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Govinda Kaula's text. The order of words is the same as that employed in the Vocabulary.*

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|--|--|
| <p> <i>a</i> (ā), x, 4.<br/> <i>ā</i> (ī), xi, 4.<br/> <i>ai</i> (ay), x, 3; xii, 4.<br/> <i>ai</i> (ay), viii, 11.<br/> <i>ai</i> (ay), viii, 6, 8.<br/> <i>ai</i> (āy), v, 9.<br/> <i>au</i> (caret), vii, 13.<br/> <i>āg</i> (āv), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.<br/> <i>i</i> (ē), vi, 17; x, 4 (2).<br/> <i>i</i> (ī), x, 13; xii, 10, 5, 7, 9 (3).<br/> <i>o</i> (ō), vii, 26.<br/> <i>āb</i> (āb), v, 4 (4); viii, 7 (2).<br/> <i>āb</i> (āba), viii, 7 (2); x, 5.<br/> <i>ibrāhim</i> (yibrāhim), iv, 6.<br/> <i>ābas</i> (ābas), viii, 7.<br/> <i>ābtar</i> (abtar), vi, 12.<br/> <i>aḥ</i> (achē), xii, 22.<br/> <i>achan</i> (achēn), v, 11.<br/> <i>ad</i> (ada), vii, 20.<br/> <i>ad</i> (ada), viii, 10.<br/> <i>adā</i> (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4. </p> | <p> <i>ad</i> (ada), iii, 1.<br/> <i>ade</i> (ada), v, 8.<br/> <i>āda</i> (ādā), x, 8; xii, 4, 9, 11, 2.<br/> <i>āda</i> (ōra), xii, 12.<br/> <i>īdgāh</i> (yīd'kāh), vi, 16 (2).<br/> <i>adālat</i> (adālūt<sup>a</sup>), v, 9.<br/> <i>adāl</i> (ad'la), i, 3.<br/> <i>ādām</i> (ādām), iv, 2, 3; vii, 6, 7.<br/> <i>ād'mas</i> (ādamas), vii, 6.<br/> <i>īdam</i> (yīdam), vii, 6.<br/> <i>afsaras</i> (apsaras), x, 12.<br/> <i>age</i> (āgē), xi, 4.<br/> <i>āga</i> (āgāh), ii, 9.<br/> <i>agar</i> (agar), viii, 13.<br/> <i>āgur</i> (āgur), viii, 7.<br/> <i>āgas</i> (āgas), viii, 6, 8, 11.<br/> <i>āgye</i> (āgayi), v, 7.<br/> <i>ah</i> (āh), i, 5; iv, 3.<br/> <i>ah'dat</i> (ah'day), i, 2.<br/> <i>ahmad</i> (ahmad), i, 13.<br/> <i>ahengārān</i> (āhun-gārān), xi, 16.<br/> <i>aja</i> (ajē), xi, 7.<br/> <i>ak</i> (akh), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2).<br/> <i>ak</i> (caret), viii, 7.<br/> <i>ak</i> (aka), v, 1; viii, 3.<br/> <i>ak</i> (āk'), viii, 1; x, 12; xii, 1. </p> |
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- aki* (*aki*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.  
*ākē* (*ākē*), x, 1 (2).  
*akh* (*akh*), i, 4; xii, 10, 5, 9, 21.  
*ākha* (*ākha*), v, 7; viii, 6, 8, 11.  
*ākhu* (*ākhu*), ii, 2.  
*ākhun* (*ākhun*), xii, 1, 2 (2).  
*ākhun* (*ākhun*), xii, 25.  
*ōkun* (*ō-kun*), xii, 23.  
*ikrām* (*yikrām*), x, 14.  
*akis* (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6, 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.  
*akis* (*akis*), iii, 4, 7; xii, 2.  
*ā'kith* (*ā'kith*), xii, 14.  
*akay* (*ūk<sup>a</sup>y*), xii, 15.  
*akoy* (*okuy*), xii, 13.  
*ālau* (*ālav*), x, 5 (2), 12 (2); xii, 7, 15.  
*āl* (*āl<sup>a</sup>*), viii, 1.  
*ālīl* (*ālīl*), i, 4.  
*alla* (*ālāh*), i, 7.  
*allah* (*ālāh*), ii, 12 (2).  
*illāh*, see *lā illāh*, vi, 17.  
*ālam* (*ālam*), i, 13; iv, 3.  
*āl'nāsh* (*āl'nāsh*), ix, 3.  
*ālis* (*ōlis*), viii, 1.  
*al vida* (*olvidāh*), vii, 16.  
*am<sup>i</sup>* (*ami*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).  
*am<sup>i</sup>* (*ām<sup>i</sup>*), v, 4 (2); vi, 14; viii, 7, 9 (2).  
*am<sup>i</sup>* (*āmiy*), v, 9.  
*am<sup>i</sup> kuy* (*amyuk<sup>a</sup>*), vi, 15.  
*am<sup>i</sup> sund* (*asond<sup>a</sup>*), viii, 9.  
*am<sup>i</sup> suy* (*amis<sup>a</sup>y*), viii, 7.  
*ami* (*ami*), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.  
*ami* (*amiy*), viii, 1, 6, 10; ix, 1.  
*ami sūy* (*amis<sup>a</sup>y*), v, 7.  
*am<sup>i</sup>* (*ami*), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.  
*am<sup>i</sup>* (*ām<sup>i</sup>*), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.  
*am<sup>i</sup> say* (*amis<sup>a</sup>y*), iii, 4, 8.  
*am<sup>i</sup> sūy* (*amis<sup>a</sup>y*), ii, 8.  
*ami* (*ami*), ix, 6; x, 3.  
*ami suy* (*amis<sup>a</sup>y*), x, 10.  
*ām* (*ām*), viii, 3, 11, 3.  
*a'm<sup>i</sup>* (*ami*), xii, 15.  
*a'm<sup>i</sup>* (*ām<sup>i</sup>*), xii, 17, 25.  
*a'mi* (*ami*), xii, 15 (8), 7 (2), 8, 20.  
*a'mi suy* (*amis<sup>a</sup>y*), xii, 15.  
*a'm<sup>i</sup>* (*ami*), iii, 1.  
*a'm<sup>i</sup>* (*ām<sup>i</sup>*), xii, 15, 8, 22, 5.  
*a'mi* (*ami*), xii, 18, 22, 3.  
*a'mi sund* (*ām<sup>i</sup>-sund<sup>a</sup>*), xii, 7.  
*ā'mi* (*ōm<sup>i</sup>*), xi, 11.  
*amōb* (*amōb<sup>a</sup>*), xi, 18.  
*amānat* (*amānath*), x, 12 (2).  
*āmpa* (*āmpa*), viii, 1.  
*amār* (*amār*), v, 2.  
*amis* (*amis*), viii, 6; ix, 1 (2), 4; xii, 4, 5.  
*amis* (*ami*), x, 5.  
*amis* (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).  
*amis* (*caret*), x, 7.  
*amis suy* (*amis*), viii, 11.  
*a'mis* (*amis*), xii, 15 (3), 7, 8 (2), 9 (3), 25.



*q'mis* (*amis*), xii, 9, 11, 2, 3 (5),  
5 (3), 9 (2), 21, 2 (2), 4, 5.

*qm'sund* (*ām'-sund'*), viii, 6.

*qmisanḍi* (*ām'-sandi*), x, 5.

*qm'sund* (*dm'-sund'*), v, 3; viii,  
8, 10.

*qmisaṣaz* (*ām'-sūnz'*), iii, 4.

*qmisaṣunz* (*ām'-sūnz'*), xii, 4.

*a'misaṣzi* (*ām'-saṣzi*), xii, 15.

*āmūt* (*āmūt'*), iii, 1; v, 11; viii,  
6; x, 12, 4; xii, 23.

*āmūts* (*āmūts'*), v, 5.

*ām'* (*ām'*), ii, 5.

*ām'uk* (*amyuk'*), iii, 4.

*amyuk* (*amyuk'*), iii, 4.

*a'm'uk* (*amyuk'*), xii, 17.

*an* (*an*), iii, 5, 9 (2); xii, 15.

*ana* (*ana*), x, 5; xii, 4, 5, 11.

*ani mo'* (*ān'māt'*), v, 8.

*āṇa* (*ōna*), v, 4 (2).

*āne* (*ōna*), v, 4.

*and* (*and*), x, 5.

*andar* (*andar*), i, 13; iii, 8 (4).

*andas* (*andas*), xii, 6.

*aṇhas* (*on'has*), vi, 16.

*anka* (*ankāh*), ii, 2, 3, 4 (3), 5, 6,  
7, 10, 2.

*ankā* (*ankāh*), ii, 2.

*anik* (*ānikh*), v, 9; viii, 1; x, 12.

*anuk* (*anukh*), x, 12.

*anik* (*ānikh*), x, 12.

*anuk* (*onukh*), ii, 11, 2; vi, 16;  
x, 12.

*unuk* (*onukh*), vi, 15.

*on muth* (*on'mot'*), xii, 25.

*anān* (*anān*), x, 12; xii, 19.

*anṇai* (*anay*), xii, 16.

*anṇi* (*anay*), x, 5.

*anōn* (*anōn*), xi, 1, 2.

*anun* (*anun*), iii, 9.

*anun* (*anun'*), v, 4; xii, 21 (3).

*anun* (*anun*), iii, 5.

*anun* (*onun*), iii, 5; viii, 9 (2);  
xii, 4.

*anṇ'* (*anūn'*), x, 5.

*anēy* (*anūn'*), xii, 19, 20 (2).

*ansa* (*an sa*), xii, 10.

*insāf* (*yinsāph*), viii, 11.

*insān* (*yinsān*), x, 7 (3).

*anit* (*anith*), iii, 1; xii, 4 (2).

*añyai* (*añēy*), viii, 4.

*añye has* (*añēhas*), vi, 16.

*āñy* (*āñ*), x, 5, 12.

*an'hai* (*ān'hay*), xi, 10.

*añyik* (*āñ'kh*), ii, 8.

*anyūk* (*anyūk*), x, 12.

*añyām* (*añām*), ix, 2.

*añyām* (*anyām*), vi, 16 (2).

*añyēn* (*āñ'n*), xii, 25.

*anyin* (*āñ'n*), x, 10.

*añyhas* (*āñ'has*), xii, 11.

*apā'r* (*apōr'*), v, 7.

*apā'r'* (*apōr'*), v, 4.

*apuz* (*apoz'*), v, 9.

*ār* (*ār*), ix, 3; x, 12.

*ār* (*ōra*), v, 2.

*ār* (*ōr'*), xi, 14.

*āra* (*ōra*), v, 8.

*āre* (*ōra*), v, 4, 9.

*ā're* (*ōra*), v, 2.

*arām* (*arām*), iii, 3, 7; v, 9;  
viii, 5.

*armān* (*armān*), iii, 9.

*arāmas* (*arāmas*), viii, 13.

*irān* (*yirān*), ii, 1.

*arzo* (*arz ō*), vii, 26.

*as'* (*asē*), vi, 5; viii, 1, 3.

*as'* (*ās'*), v, 10; viii, 3.

*asi* (*asē*), viii, 11; x, 2, 12 (2);  
xii, 17.

*as'* (*ās'*), xii, 1.

*ās* (*ās*), viii, 7; x, 4, 12.

*ās* (*ōs'*), viii, 9.

*āse* (*āsa*), xi, 7 (2).

ās<sup>t</sup> (āsa), vii, 29, 30; viii, 6.

ās<sup>t</sup> (ās<sup>t</sup>), viii, 1, 4; xi, 5.

āsi (āsi), i, 2; viii, 7; x, 1, 8 (2).

āsi he (āsihē), ii, 4.

q<sup>t</sup>ās<sup>t</sup> (ās<sup>t</sup>), xii, 19.

ā<sup>t</sup>ās<sup>t</sup> (āsi), xii, 23.

ās<sup>t</sup> (ās<sup>t</sup>), v, 9; x, 1.

ās (ās), vi, 16; viii, 7.

ās (ās<sup>t</sup>), vi, 11; viii, 3 (2), 5, 11 (2); x, 5; xii, 1.

ās (ās<sup>a</sup>), ii, 1; v, 1, 10; vii, 7, 16; viii, 1; ix, 1; x, 5 (3), 7; xii, 4, 15, 20 (2), 5.

ās (ās<sup>a</sup>), i, 4, 5, 6; ii, 1 (2), 4, 5 (2), 7, 8, 9 (3), 10 (2), 11 (2); iii, 1 (2); v, 1 (2), 2, 7, 9 (2); vi, 10 (2), 4; vii, 8; viii, 1 (2), 6, 7 (2), 9 (5), 11, 3 (3); x, 4, 7 (2), 10, 2 (2); xii, 15 (2), 25 (2).

ās (ās<sup>a</sup>), v, 2.

ās, see bud<sup>t</sup> ās, xii, 1.

ās na (ās<sup>a</sup>na), xii, 2.

ās na (ās<sup>a</sup>na), vi, 16.

ās na (ās<sup>a</sup>na), vi, 16.

ās nas (ās<sup>a</sup>nas), v, 6.

ās suy (ās<sup>a</sup>yy), vii, 16.

āsa (āsa), iii, 7.

āsa (āsa), x, 14; xi, 19.

ās<sup>t</sup> (ās<sup>t</sup>), i, 3; viii, 1, 11; xi, 8.

āsi (āsiy), xii, 11.

ās<sup>t</sup> nāv (āsh<sup>t</sup>nāv), x, 6.

ās<sup>a</sup> (ās<sup>a</sup>), viii, 7.

ās<sup>a</sup> (ās<sup>a</sup>), i, 1, 2.

īsā (yīsāh), iv, 4.

ās (ās<sup>a</sup>), xii, 15.

āsihe (āsihē), ii, 5.

ashka (ash<sup>t</sup>ka), vii, 30.

ashik (ash<sup>t</sup>kh), v, 2 (2).

ashkun (ash<sup>t</sup>kun<sup>a</sup>), v, 10.

ashkanye (ash<sup>t</sup>kañē), v, 2.

āsh<sup>t</sup> nāv (āsh<sup>t</sup>nāv), x, 1.

āshnāv (āsh<sup>t</sup>nāv), x, 10.

qshis (ōs<sup>a</sup>s), xii, 9.

āsak (āsakh), i, 3.

āsuk (ōsukh), viii, 2.

ōsuk (ōsukh), xii, 15.

askun (ash<sup>t</sup>kun<sup>a</sup>), v, 3.

as<sup>t</sup>kya (ās<sup>t</sup> kyāh), v, 9.

asal (as<sup>a</sup>l), ii, 8, 11.

asī (as<sup>a</sup>l), xii, 16.

aslā malaikum (aslāmalaikum), xii, 26.

āsim (āsim), viii, 13.

āsum (ōsum), iii, 1; vii, 11, 5; x, 14.

asmān (usmān), ii, 6.

asmānau (asmānau), iii, 8.

as<sup>a</sup>mānan (asmānan), iv, 4.

āsmut (ās<sup>a</sup>mut<sup>a</sup>), v, 1, 4.

q<sup>t</sup>ās<sup>a</sup>nau (ās<sup>a</sup> nau), xi, 15.

ās<sup>a</sup>na (ās<sup>a</sup>na), x, 4.

āsan<sup>t</sup> (āsan<sup>t</sup>), xii, 5.

āsun (āsun), xii, 10 (2).

āsun (āsun<sup>a</sup>), xii, 4 (2), 5, 13 (3).

āsan (ōs<sup>a</sup>san), xii, 15.

ās<sup>a</sup>nas (āsanas), x, 1 (2), 10.

ās<sup>a</sup>nas (āsanas), x, 6 (2).

asar (asar), vi, 16.

asr<sup>a</sup> (asara), vi, 16.

āsīs (ōsis), x, 5.

āsus (āsus), i, 6; ii, 5; viii, 7, 9; ix, 1; x, 14.

āsus (ōs<sup>a</sup>s), iii, 1; vii, 10 (2); ix, 2; x, 10.

ustād (wustād), ii, 1.

ōstan (ōs<sup>a</sup>than), x, 12.

āyū (ōs<sup>a</sup>ica), x, 12.

at (ath), ii, 5, 7 (2); iii, 9; v, 6 (4); viii, 7 (3); x, 3, 5 (2), 7 (5), 8, 10, 2, 3; xii, 2, 3, 17.

at (caret), x, 7, 8.



- at*, see *tāvat*, v, 5.  
*atq* (*atha*), vii, 25; x, 5 (3); xii, 2.  
*aṭa* (*aṭa*), v, 7.  
*at'* (*ati*), ii, 8, 10; iii, 1, 7 (2), 8 (2), 9; v, 4, 5 (2), 6, 7 (2), 9 (2); vi, 5, 11; viii, 7, 9; x, 5 (2), 7, 14; xii, 1, 2, 7.  
*at'* (*āt'*), viii, 4, 13; x, 8.  
*at'* (*ot'*), x, 14.  
*at'* (*ath*), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.  
*at'* (*ath'*), ii, 3; iii, 7, 9; v, 5; vi, 15, 6; vii, 26; viii, 1 (3), 7; xii, 2, 7.  
*at'* (*athi*), viii, 11; xi, 18.  
*at'* (*atuy*), ii, 10, 1; iii, 1; x, 13.  
*at* (*ath*), iii, 4.  
*at'* (*ati*), iii, 4, 7 (2).  
*at'* (*ath*), x, 7.  
*at'* (*ath'*), i, 13; iii, 7; x, 1, 5.  
*at'* (*atuy*), x, 3, 5.  
*at'* (*ath'*), xii, 22.  
*at'* (*ati*), ii, 1; xii, 17, 8, 9.  
*at'* (*āt'*), xii, 19, 20.  
*at'* (*ath*), xii, 21.  
*at'* (*ath'*), xii, 21, 4 (2).  
*ot* (*ot'*), v, 4; x, 5.  
*ut* (*ot'*), v, 9.  
*ath* (*ath*), xii, 7, 12 (3), 5 (3), 20, 2 (3), 3 (2).  
*athq* (*atha*), viii, 7 (2); xii, 12.  
*atha* (*atha*), xii, 11.  
*ath* (*atuy*), x, 5.  
*ath* (*ot'*), xii, 18, 25.  
*āth* (*ōth*), iii, 5.  
*āth'* (*ōth'*), iii, 4.  
*at'h'* (*athi*), xii, 15.  
*at'hi* (*athi*), xii, 15.  
*ithai* (*yuthay*), viii, 3.  
*uth* (*ot'*), xii, 15.  
*athan* (*athan*), v, 6.  
*athas* (*athas*), x, 7; xii, 12, 22, 3 (2).  
*at'kyā* (*āth'* *kyāh*), v, 8.  
*atāñy* (*otāñy*), xii, 23.  
*atar* (*ath<sup>ar</sup>*), vii, 19.  
*atas* (*athas*), ii, 7; v, 4, 6.  
*ats* (*ath*), iii, 8 (2).  
*atsuni* (*atsani*), x, 7.  
*atsun* (*atsun'*), v, 4.  
*ats<sup>ar</sup>runuy* (*atsarunuy*), v, 8.  
*atayo* (*atayō*), v, 7.  
*otāñy* (*ot<sup>ar</sup>-lāñ*), x, 4.  
*ot<sup>ar</sup>lāñy* (*ot<sup>ar</sup>-lāñ*), x, 6.  
*atq<sup>ar</sup>* (*ataty*), viii, 7.  
*at<sup>ar</sup>e* (*ati*), x, 7.  
*at<sup>ar</sup>* (*āt'*), x, 11.  
*at<sup>ar</sup>* (*ath'*), x, 5.  
*atuy* (*otuy*), iii, 3, 4.  
*at<sup>ar</sup>* (*ath'*), xii, 12.  
*otuy* (*otuy*), ix, 1.  
*āv* (*āv*), xii, 12.  
*āy* (*āy*), viii, 2, 11, 3; ix, 6, 7 (2), 8, 9, 10, 1.  
*āya* (*āyē*), iii, 4.  
*āye* (*āyē*), iii, 4; v, 10; x, 5; xii, 7.  
*āyī* (*āyē*), vii, 26; ix, 1; xii, 2, 7.  
*āyī* (*āyē*), x, 12.  
*āy* (*ōy*), x, 4.  
*ōy* (*ōy*), xii, 3.  
*āyak* (*āyēkh*), iii, 1.  
*āyāl bār* (*āyāl bār*), ix, 2.  
*āyām* (*āyām*), iii, 3.  
*āyem* (*āyēm*), v, 5.  
*āyna* (*āy-nā*), ix, 3.  
*āyinaṣ* (*āyō-na*), v, 6.  
*āyās* (*āyēs*), ix, 4.  
*āyes* (*āyēs*), v, 5.  
*āyīye* (*āyē yih*), v, 7.  
*az* (*az*), ii, 9; iii, 1; vi, 10; viii, 1; x, 7, 8; xii, 5, 10, 4, 9 (2), 20 (3).

*azich* (*azic<sup>a</sup>*), x, 14.  
*azhda* (*aj<sup>a</sup>dāh*), x, 7 (3).  
*azhdahas* (*aj<sup>a</sup>dāhas*), x, 7.  
*azal* (*azal*), vii, 12.  
*azal* (*azal*), ix, 6.  
*aziza* (*aziz-i*), vi, 10, 2 (2), 4.  
*āziz* (*ōziz*), ix, 11.  
*bā* (*bā*), xi, 20.  
*bai* (*bāy*), viii, 1, 2, 3.  
*bai* (*bāyē*), viii, 4.  
*bāi* (*bāy*), iii, 1 (2), 2, 3.  
*bāi* (*bōy<sup>a</sup>*), iv, 7; viii, 5.  
*bē* (*bēh*), xi, 2.  
*bo* (*bōh*), ii, 5, 11; iii, 1, 4 (2), 8;  
     v, 5, 6; vii, 20, 5; viii, 6,  
     10, 1 (2); ix, 1; x, 2 (2), 3,  
     5, 12; xii, 1 (6), 3 (2), 4, 5,  
     7, 11 (2), 5 (3), 9 (20), 20, 3.  
*bōu* (*bōu<sup>a</sup>*), ii, 4.  
*bu* (*bōh*), viii, 3, 8, 11 (2); ix, 4;  
     x, 5, 7; xii, 1, 18, 24.  
*bēb<sup>a</sup>hā* (*bēbahā*), xii, 3.  
*bē bahā* (*bēbahā*), xii, 4.  
*bēbahā* (*bēbahā*), xii, 4.  
*bāban* (*bāban*), vi, 13.  
*bebīnd<sup>a</sup>r* (*bēbi andar*), xii, 17.  
*bebīnd<sup>a</sup>r<sup>a</sup>* (*bēbi andar<sup>a</sup>y*), xii, 10.  
*bache* (*bacē*), viii, 1.  
*bo che* (*bōchē*), vi, 16.  
*boche* (*bōchē*), vi, 16.  
*bachōk* (*bacyōkh*), x, 8.  
*bachāvin* (*bacāwūn<sup>a</sup>*), v, 9.  
*budai* (*buday*), ix, 1, 3, 6.  
*bud<sup>a</sup>* (*bōd<sup>a</sup>*), ix, 9.  
*bud* (*bud<sup>a</sup>*), x, 5.  
*bud* (*bōd<sup>a</sup>*), xii, 14.  
*badal* (*badal*), i, 9; vii, 12; xii, 16.  
*badanas* (*badanas*), viii, 6 (2).  
*budanas* (*budanas*), viii, 13.  
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*bēdār* (*bēdār*), iii, 7; viii, 6, 8,  
     9, 13; x, 1, 6, 8.

*bud<sup>a</sup> ās* (*budyōs*), xii, 1.  
*badis* (*badis*), viii, 13.  
*bāg* (*bāg*), ii, 1.  
*bā<sup>a</sup>g<sup>a</sup>* (*bōg<sup>a</sup>*), v, 5.  
*begā* (*bēgāh*), vi, 2.  
*bāguk<sup>a</sup>* (*bāguk<sup>a</sup>*), iii, 9.  
*bag<sup>a</sup>lq* (*bagala*), viii, 7.  
*bāgen<sup>a</sup>* (*bāgān<sup>a</sup>*), ix, 4.  
*bāge rēmai* (*bōg<sup>a</sup>rēmāy*), v, 7.  
*bāg<sup>a</sup>ren* (*bōg<sup>a</sup>rēn*), v, 8.  
*bāg<sup>a</sup>ran* (*bōg<sup>a</sup>rañē*), v, 8.  
*bāgas* (*bāgas*), ii, 1 (2); iii, 9;  
     v, 4, 5, 6, 9 (2).  
*bāgas* (*bāgas*), ii, 1, 7; iii, 7.  
*bāgvān* (*bāgvān*), xi, 13.  
*bahā*, see *bē bahā*, xii, 4.  
*behe* (*bēki*), vi, 16.  
*behe* (*bēha*), xii, 3.  
*bihu* (*bēhin*), viii, 5.  
*bah<sup>a</sup>dūr* (*bāh<sup>a</sup>dūr*), ii, 1.  
*bāh<sup>a</sup>dūr* (*bāh<sup>a</sup>dūr*), ii, 12.  
*bahan* (*bahan*), v, 1.  
*bihān* (*bēhān*), xii, 4.  
*bahār* (*bahār*), i, 11.  
*boha se* (*bōh hasa*), ii, 11.  
*boh<sup>a</sup>sa* (*bōh hasa*), x, 1.  
*behit* (*bihith*), x, 5.  
*bihit* (*bihith*), x, 5; xii, 4.  
*bihith* (*bihith*), xii, 5.  
*beh tam* (*bēhtam*), vi, 3.  
*bih zi* (*bēh<sup>a</sup>zi*), xii, 6.  
*bāj<sup>a</sup>* (*bāj*), xi, 2.  
*bāja* (*bāj*), x, 10.  
*būje* (*bujē*), x, 5.  
*bāj<sup>a</sup>cat* (*bāj<sup>a</sup>-bath*), i, 7.  
*bakcāyish* (*bakh<sup>a</sup>cōyish*), ii, 7.  
*bē khabar* (*bē-khabar*), vii, 28.  
*bā-khudā* (*bā-khōdā*), xii, 20.  
*bakhshāyish* (*bakh<sup>a</sup>cōyish*), xii, 3.  
*bakhtāwār* (*baktāwār*), viii, 9.  
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*balai* (*balay*), vii, 31.



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*bāla* (*bāla*), vii, 11.  
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*bulbul* (*bulbul*), ii, 3 (2).  
*bulbula* (*bulbulāh*), ii, 3.  
*bōlbāsh* (*bōlbōsh\**), viii, 1 (3).  
*balki* (*bal'ki*), viii, 10.  
*balti* (*bal'ti*), xi, 4.  
*balāya* (*balāyā*), x, 8.  
*bāl'ē* (*bālē*), v, 11.  
*bīmār* (*bēmār*), v, 1, 3, 10.  
*bīmār* (*bēmār*), v, 8.  
*bān*, see *biyā bān*, ii, 4.  
*baṇa* (*baṇi*), vii, 1.  
*banāu* (*banyōv*), vi, 16.  
*baṇi* (*baṇi*), x, 3.  
*bīnā* (*bīnāh*), ii, 2.  
*bun* (*bōn*), viii, 1, 4; xii, 2, 14, 5 (2).  
*bun?* (*bōna*), iii, 2.  
*bunai* (*bō-nay*), xi, 14.  
*band* (*band*), viii, 3; x, 2.  
*bande* (*banda*), i, 12, 3.  
*bānd'hāl* (*bōd'hāl*), ix, 4.  
*bandūk* (*bandūkh*), ii, 11; viii, 10.  
*bandūk bāz* (*bandūkbāz*), ii, 7.  
*bāng* (*bōg*), xii, 1.  
*banāṇa* (*banāna*), vii, 23.  
*banān* (*banān*), viii, 7.  
*banina* (*baṇi-nā*), vi, 13.  
*bōnt* (*bōnth*), i, 8.  
*bōnt?* (*bōnthā*), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 12, 23 (2).  
*bōnta* (*bōnthā*), xii, 4, 9.  
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*bandārun* (*bandūrun*), viii, 14.  
*baṇyau* (*baṇiye*), ii, 7.  
*baṇyāu* (*banyāu*), xii, 1.  
*baṇye* (*bēñē*), iii, 4.

*bēnye* (*bēñē*), iii, 9; x, 3 (4), 10 (2).  
*bēnye* (*bēñi*), x, 3 (2), 10.  
*buñyūl* (*buñul\**), xii, 15.  
*ban'am* (*banyōm*), vii, 22.  
*bāpat* (*bāpath*), ii, 5; ix, 1 (2); x, 12 (2).  
*ba rai* (*barāyē*), xi, 7.  
*bar* (*bar*), viii, 3 (2).  
*bar* (*bār*), see *mebar*, ix, 11.  
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*bōr* (*bōr\**), ii, 5.  
*brō* (*brōh*), xi, 4.  
*bro-bro* (*brōh-brōh*), iii, 1, 2; viii, 9.  
*barābar* (*barābar*), iii, 9.  
*burgau* (*burgau*), vii, 10.  
*broh* (*brōh*), xi, 6; xii, 7 (2).  
*broho* (*brōha*), x, 1.  
*bar<sup>ak</sup>* (*būr<sup>ak</sup>kh*), viii, 3.  
*baṇak* (*būr<sup>ak</sup>kh*), ix, 7.  
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*bāran* (*bārān*), viii, 5.  
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*dop hak* (*dop<sup>a</sup>hakh*), x, 12.  
*dophak* (*dop<sup>a</sup>hakh*), viii, 1.  
*dop ham* (*dop<sup>a</sup>ham*), v, 8.  
*dophas* (*dop<sup>a</sup>has*), x, 5, 6.  
*dop has* (*dop<sup>a</sup>has*), v, 8; x, 8, 12; xii, 1.  
*dop<sup>a</sup>has* (*dop<sup>a</sup>has*), iii, 8 (2); viii, 3, 4 (2), 5; x, 1, 2, 7, 12; xii, 1, 17, 23.  
*duphas* (*dop<sup>a</sup>has*), viii, 11.  
*dopuk* (*dopukh*), ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18.  
*dop<sup>a</sup>mau* (*dopum<sup>a</sup>ca*), x, 12.  
*dopūm* (*dop<sup>a</sup>cam*), x, 12.  
*dap<sup>a</sup>nai* (*dapamay*), xii, 16.  
*dapān* (*dapān*), ii, 1, 2; iii, 2, 3, 4 (4), 5, 6, 7, 8, 9 (2); iv, 1; v, 1, 3, 4, 5 (2), 6, 7, 8, 9 (2), 11 (4), 2, 6 (5); vii, 2, 3, 7, 8, 9, 10, 1, 3, 4, 8, 9, 20, 2, 3, 4, 6 (2), 7, 8, 9, 30, 1; viii, 1 (2), 3 (2), 4, 5, (2), 6, 8 (2), 9 (2); viii, 10, 1, 2; ix, 1 (2), 4, 6 (2); x, 1 (4), 2, 3, 4 (2), 5, 7, 8 (5), 10 (3), 2 (5), 3, 4 (4), 8; xii, 3 (6), 4 (2), 5 (3), 6 (2), 7, 8, 9, 10 (4), 1 (2), 3 (3), 4 (2), 5, 8, 9 (2), 20 (4), 2, 4, 5, 6.  
*dapān* (*caret*), xii, 22.  
*dapān* (*dapān*), ii, 3, 5, 12; viii, 11.  
*dopān* (*dapān*), ii, 9, 10; iii, 3; viii, 11.  
*dapun* (*dapun*), v, 8.  
*dopum* (*dopan*), ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (3); xii, 13, 9, 21 (2).



- dopun* (caret), viii, 10.  
*dopun* (*dapun*<sup>u</sup>), v, 9.  
*dop<sup>n</sup>nai* (*dop<sup>n</sup>nay*), x, 12.  
*dop<sup>n</sup>nak* (*dop<sup>n</sup>nakh*), viii, 1; x, 1.  
*dop<sup>n</sup>nak* (*dop<sup>n</sup>nakh*), v, 8; vi,  
 16 (3); viii, 4 (3), 5 (2), 10, 1;  
 x, 1 (2), 5 (2), 6 (2), 12 (2);  
 xii, 1 (2).  
*dopu nak* (*dop<sup>n</sup>nakh*), ii, 6.  
*dopunak* (*dop<sup>n</sup>nakh*), ii, 8; v, 8.  
*dapanam* (*dapanam*), ii, 11.  
*dopu nam* (*dop<sup>n</sup>nam*), iv, 4.  
*dop<sup>n</sup>nas* (*dop<sup>n</sup>nas*), v, 4; viii, 7.  
*dop<sup>n</sup>nas* (*dop<sup>n</sup>nas*), iii, 1 (3),  
 2, 5 (4), 8 (4), 9 (3); v, 1, 4  
 (2), 5, 6 (3), 8, 9 (4), 12;  
 vi, 5, 8, 14, 5 (4); viii, 3 (2),  
 6, 8, 9 (3), 10, 1 (5); ix,  
 1 (2), 4; x, 6 (2), 10; xii, 1,  
 4 (6), 5 (2), 7 (3), 10, 1, 5 (7),  
 6 (3), 8 (3), 20, 1, 2, 4, 5.  
*dop<sup>n</sup>nas* (*dop<sup>n</sup>nas*), iii, 4.  
*dopunas* (*dop<sup>n</sup>nas*), iii, 1, 4, 5;  
 v, 5; viii, 11.  
*dopunās* (*dop<sup>n</sup>nas*), ii, 9, 11;  
 iii, 4.  
*dopus* (*dapas*), xii, 19.  
*dopus* (*dapus*), xii, 20.  
*dopus* (*dopus*), v, 1; xii, 1 (4).  
*dopusu* (*dopus*), i, 7.  
*dā<sup>n</sup>p<sup>y</sup>* (*dāp<sup>y</sup>*), xii, 18.  
*dopyau* (*dāpyāu*), xii, 24.  
*dopuy* (*dopuy*), xii, 15.  
*dap<sup>n</sup>ām* (*dāpyām*), ix, 4.  
*dap<sup>n</sup>āmak* (*dāpyāmakh*), xi, 15.  
*dap<sup>n</sup>zim* (*dāp<sup>n</sup>zēm*), v, 8 (2).  
*dār* (*dār*), ii, 5.  
*dār* (*dār*), ii, 4.  
*dārau*, see *kātar dārau*, ii, 6.  
*dārau*, see *kātar dārau*, x, 7, 8.  
*dā<sup>n</sup>ri*, (*dāri*), v, 4.  
*dār* (*dōr*<sup>a</sup>), ix, 11 (2).  
*dā<sup>n</sup>ri* (*dārē*), v, 4 (2).  
*dā<sup>n</sup>ri* (*dāri*), v, 4.  
*dā<sup>n</sup>ri*, see *vuph dā<sup>n</sup>ri*, ii, 12.  
*dā<sup>n</sup>ri*, see *vupha dā<sup>n</sup>ri*, ii, 5, 6, 7,  
 10.  
*dā<sup>n</sup>ri*, see *vuphā dā<sup>n</sup>ri*, ii, 2.  
*dāri*, see *vupha dāri*, ii, 3, 4 (3).  
*dāri*, see *vupha dāri*, ii, 2.  
*dur* (*dur*), viii, 11 (2); x, 7.  
*dūri* (*dūri*), vii, 18; x, 7.  
*drāy* (*drāv*), ii, 8; iii, 1, 3, 4 (2);  
 v, 1, 4, 5, 6, 9; vi, 7; viii,  
 9 (2); x, 2, 3, 4 (2), 5 (2),  
 7 (2), 9, 14 (2); xi, 4, 13;  
 xii, 4, 5 (2), 10, 1, 3, 5, 7, 8,  
 9, 20, 3.  
*darbār* (*darbār*), viii, 11.  
*dard* (*dard*), ix, 8.  
*drāy* (*drāy*), vi, 15.  
*drāk* (*drākh*), vi, 11.  
*dūran* (*dūran*), vii, 11.  
*dā<sup>n</sup>ri nam* (*dār<sup>n</sup>nam*), vii, 25.  
*dēras* (*dēras*), v, 11.  
*dēras* (*dēras*), viii, 9.  
*drās* (*drās*), xii, 3 (2).  
*drūt* (*drūt*<sup>a</sup>), x, 5.  
*drātis* (*drātis*), ix, 5.  
*darvāza* (*darvāza*), viii, 4 (2).  
*darvāza* (*darvāza*), viii, 11 (3), 2.  
*drāy* (*drāy*), ix, 9.  
*drāye* (*drāyē*), iii, 1, 2; v, 7 (2), 9.  
*drāy* (*drāy*), x, 11.  
*driy* (*driy*), viii, 1 (2), 2.  
*drāyas* (*drāyēs*), vii, 7.  
*disu* (*dī-sa*), x, 8.  
*disa* (*dis*), xii, 4.  
*dēshān* (*dēshān*), vi, 12.  
*dēshun* (*dēshun*<sup>a</sup>), xii, 22.  
*dēshit* (*dēshith*), v, 2.  
*daskata* (*daskhata*), xii, 21.  
*daskath* (*daskhath*), xii, 22.  
*dāsas* (*dāsas*), v, 4 (2).

- dit* (*dith*), vi, 7; x, 12.  
*dāth*, see *va'ra dāth*, xii, 19.  
*dithai* (*dītay*), v, 2.  
*dithin* (*dūtin*), x, 2.  
*dithas* (*dīts<sup>a</sup>*), viii, 7.  
*ditam* (*dītam*), x, 5.  
*ditim* (*dītim*), x, 12 (2).  
*dit<sup>a</sup>mak* (*dī<sup>a</sup>makh*), ix, 11.  
*dit<sup>a</sup>nas* (*dītin*), vii, 5.  
*ditinas* (*dī<sup>a</sup>nas*), x, 14.  
*dīs* (*dīts<sup>a</sup>*), vi, 16.  
*dīs<sup>a</sup> has* (*dīts<sup>a</sup>has*), x, 5.  
*dītsuk* (*dīts<sup>a</sup>kā*), iii, 8.  
*dīsān* (*dīts<sup>a</sup>n*), x, 7 (2).  
*dītsān* (*dīts<sup>a</sup>n*), x, 7.  
*dītsun* (*dīts<sup>a</sup>n*), xii, 7, 12.  
*dītsānas* (*dīts<sup>a</sup>nas*), v, 9; x, 8.  
*dīta* (*dīto*), v, 9; x, 4.  
*dītti* (*dī<sup>a</sup>*), xi, 17.  
*dava* (*dawāh*), v, 6.  
*davā* (*dawā*), vi, 14.  
*davā* (*dawāh*), v, 6 (3).  
*dava* (*dawa*), v, 4.  
*dāvū* (*dāwāh*), v, 11.  
*dawāhan* (*dawāhan*), v, 6.  
*dīcān* (*dīcān*), v, 11; vii, 11, 4,  
 7, 8, 22; x, 14; xii, 4, 14,  
 7 (2), 23.  
*dē<sup>a</sup>y<sup>a</sup>* (*dīcā-y<sup>a</sup>*), i, 3.  
*daye* (*dayē*), iv, 1.  
*diya* (*day<sup>a</sup>*), vii, 2.  
*diyu* (*dīyiv*), xii, 21.  
*diyu* (*dīyiv*), x, 12.  
*dōyau* (*dōyav*), iii, 1; v, 7; viii,  
 2, 3, 5; x, 5.  
*dōye* (*dōyi*), viii, 7.  
*dūy* (*dōy*), vi, 6.  
*dya* (*dēv*), xii, 7.  
*dīyche* (*dīyihē*), viii, 13.  
*dīyūm* (*dīyūm*), vi, 16.  
*dūyūmīa* (*dōyūmīa*), viii, 6.  
*dūyun* (*dūym<sup>a</sup>*), x, 6.  
*dyār* (*dyār*), i, 9; x, 1, 6.  
*d<sup>a</sup>ut* (*dyut<sup>a</sup>*), v, 9; x, 2.  
*dyut* (*dyut<sup>a</sup>*), viii, 11, 2.  
*dyūt* (*dyūth<sup>a</sup>*), vi, 11 (2).  
*dyūt* (*dyūth<sup>a</sup>*), vi, 15; x, 12.  
*dyoth* (*dyut<sup>a</sup>*), xii, 22 (2).  
*d<sup>a</sup>ūthuk* (*dyutukh*), xii, 24.  
*dyūthum* (*dyūthum*), vi, 15 (2).  
*d<sup>a</sup>ūthun* (*dyutun*), xii, 26.  
*dyūth<sup>a</sup>nas* (*dyut<sup>a</sup>nas*), xii, 22.  
*dyūthut* (*dyūthuth*), vi, 15.  
*d<sup>a</sup>utuk* (*dyutukh*), v, 10.  
*d<sup>a</sup>ūtuk* (*dyutukh*), xii, 17.  
*dyutuk* (*dyutukh*), x, 5.  
*dyōt mai* (*dyūth<sup>a</sup>may*), xi, 1.  
*dyūt<sup>a</sup>mau* (*dyutum<sup>a</sup>na*), x, 12.  
*dyut<sup>a</sup>mut* (*dyut<sup>a</sup>mot<sup>a</sup>*), viii, 1.  
*dyutmut* (*dyūth<sup>a</sup>mot<sup>a</sup>*), v, 6; viii, 1.  
*dyūtmūt* (*dyūth<sup>a</sup>mot<sup>a</sup>*), vi, 14.  
*d<sup>a</sup>ūtmāt* (*dī<sup>a</sup>māt<sup>a</sup>*), x, 12.  
*dyūt<sup>a</sup>mut* (*dyut<sup>a</sup>mot<sup>a</sup>*), x, 12.  
*d<sup>a</sup>ūtmāt<sup>a</sup>* (*dī<sup>a</sup>māt<sup>a</sup>*), x, 12.  
*d<sup>a</sup>utun* (*dyutun*), v, 4.  
*d<sup>a</sup>ūtun* (*dyutun*), x, 5.  
*dyutun* (*dyutun*), v, 4; viii, 4, 7.  
*dyūten* (*dyutun*), x, 9, 11, 2, 3,  
 5 (2).  
*dyut<sup>a</sup>nak* (*dyut<sup>a</sup>nakh*), x, 5.  
*dyutānak* (*dyut<sup>a</sup>nakh*), ii, 7.  
*dyūt<sup>a</sup>nak* (*dyut<sup>a</sup>nakh*), xii, 17.  
*d<sup>a</sup>ū<sup>a</sup>nas* (*dyut<sup>a</sup>nas*), xii, 16.  
*dyut<sup>a</sup>nas* (*dyut<sup>a</sup>nas*), v, 6.  
*dyutānas* (*dyut<sup>a</sup>nas*), x, 6.  
*dyutānas* (*dyut<sup>a</sup>nas*), i, 9.  
*dyut<sup>a</sup>nas* (*dyut<sup>a</sup>nas*), xii, 5, 7 (2),  
 11.  
*dyūt<sup>a</sup>nas* (*dyut<sup>a</sup>nas*), xii, 15, 6.  
*dyutanay* (*dyutun<sup>a</sup>y*), ii, 7.  
*dyutus* (*dyutus*), i, 10; xii, 4.  
*dyav<sup>a</sup>zāh* (*dēva-zāh*), xii, 16.  
*dīyiy* (*dīyiy*), xii, 14.  
*dāz*, see *tīran dāz*, ii, 7.



- dīzi* (*dizi*), v, 7.  
*dōzakas* (*dōzakas*), xii, 19, 20.  
*dazān* (*dazān*), viii, 13; x, 7.  
*dazān'* (*dazān'*), x, 7.  
*dāzan*, see *tīran dāzan*, ii, 7.  
*dīz'ek* (*dizikh*), xii, 16.  
*fakīra* (*phakīrā*), x, 7.  
*fakīr* (*phakīr*), i, 2; ii, 1, 2, 3 (2), 9; iii, 1; x, 7 (5), 8 (6), 9, 12 (3), 4 (2).  
*fakīra* (*phakīrāh*), ii, 1 (2).  
*fakīra* (*phakīra*), ii, 3; x, 8.  
*fakīrau* (*phakīrav*), v, 8.  
*fakīri* (*phakīriyē*), x, 9.  
*fakīri* (*phakīri*), x, 14.  
*fakīrō* (*phakīrō*), ii, 2.  
*fkīr* (*phakīr'*), xii, 20.  
*fkīra* (*phakīrāh*), xii, 19, 24.  
*fakīran* (*phakīran*), vi, 13; x, 12.  
*fakīran* (*phakīran*), iii, 1; x, 7 (2), 8.  
*fakīras* (*phakīras*), iii, 9.  
*fakīras* (*phakīras*), x, 8.  
*fakīras* (*phakīras*), ii, 3, 4, 7, 8; iii, 1, 2; x, 8.  
*fakīrasund* (*phakīra-sond'*), x, 12.  
*fakīrasanz* (*phakīra-sūnz'*), x, 8.  
*fakīrasunz* (*phakīra-sūnz'*), x, 14.  
*fōrsat* (*phōrsat*), xi, 2.  
*fursath* (*phursath*), xii, 17.  
*ga* (*gāh*), vi, 12.  
*ga*, see *har ga*, viii, 7.  
*gā* (*gāh*), vi, 13.  
*gā*, see *har gā*, xii, 3.  
*gai* (*gay*), ii, 1, 4; iii, 5; vi, 9, 16; viii, 3 (3), 4, 5, 8, 11 (2), 2, 3; x, 1; xi, 3; xii, 6, 11, 23.  
*gau* (*gas*), ii, 3 (3), 6, 7, 12; iii, 1, 8, 9 (3); v, 5, 9, 10 (2), 1; vi, 6, 12, 6; viii, 2 (2), 3 (2), 6, 7 (2), 9 (2), 10 (3), 1 (2), 3; x, 4, 7 (3), 10; xi, 18; xii, 1, 4 (4), 7, 9 (2), 10, 2 (2), 3, 5 (3), 8.  
*gau* (*gōv'*), xi, 12.  
*gau*, see *sar'gau*, iv, 3.  
*gay* (*gav*), ii, 1.  
*gay* (*gōv'*), xi, 12.  
*gāu* (*gar*), v, 5; vi, 16.  
*gāy* (*gar*), ii, 1.  
*gāy* (*gōv'*), vi, 15.  
*goi* (*gay*), v, 9.  
*gāb* (*gōb*), iii, 6 (2).  
*gab'r* (*gabbar*), xii, 15.  
*gabur* (*gabbar*), viii, 1, 3.  
*gāda* (*gāda*), i, 9.  
*gāda* (*gāda*), i, 8.  
*gul'* (*gōda*), viii, 3.  
*gul'* (*gōda*), xii, 15.  
*guda* (*gōda*), xi, 5.  
*gude* (*gōda*), iv, 2; v, 9.  
*gudun* (*godun*), v, 10, 2.  
*guda'ny* (*gōdañ*), iii, 1.  
*gudeñ'i* (*gōdañiy*), viii, 10.  
*gudeñy* (*gōdañ*), x, 12; xi, 2.  
*gudeñy* (*gōdañ*), xi, 3, 10.  
*gudeñy* (*gōdañiy*), x, 3; xii, 6.  
*gudeñyi* (*gōdañiy*), xii, 4.  
*gudeñyi* (*gōdañiy*), x, 10.  
*gude nyechi handi* (*gōdañicē-handi*), xii, 10.  
*gudeñyuk* (*gōdanyuk'*), viii, 13.  
*gul nyukuy* (*gōdañukuy*), viii, 5.  
*gul'ruu* (*gudorum*), viii, 5.  
*gul'ryau* (*gudariv*), v, 9 (2).  
*gadoi yiye* (*gōdōyiyē*), x, 2.  
*gah* (*gāh*), vi, 2; xii, 2.  
*gōham* (*gōham*), x, 4.  
*ghāsh* (*gucāsh*), viii, 9.  
*gāj'nas* (*gōj'nas*), vii, 19.  
*gāk* (*gōkh*), iii, 9; viii, 13, 4.  
*gāl* (*gāl*), ix, 4.  
*ga'li* (*gali*), xii, 24.

*gaʔʔ* (*gūʔ*), xii, 25.

*gulʔ* (*gūʔ*), v, 9.

*gulām* (*gōlām*), viii, 5, 6 (6), 8, 11 (2), 3 (2).

*gulāman* (*gōlāman*), vi, 14; viii, 11.

*gulāman* (*gōlāman*), viii, 7, 8.

*gulāmas* (*gōlāmas*), viii, 11.

*gulāmasund* (*gōlāma-sondʔ*), viii, 6.

*gulāmasanz* (*gōlāma-sūnzʔ*), viii, 11.

*gālmūt* (*gōlʔmūtʔ*), ii, 11.

*galun* (*galunʔ*), xii, 19.

*gai mā* (*gayēmāy*), vii, 12.

*gōm* (*gōm*), iii, 1; v, 7; vii, 12, 3; viii, 9, 10.

*gommut* (*gamotʔ*), i, 4.

*gāman* (*gāman*), xi, 8.

*gumʔrā yiy* (*gum-rāyī*), vii, 12.

*gōmus* (*gamotʔ*), v, 10.

*gamatʔ* (*gamātʔ*), v, 9.

*gāmut* (*gōmotʔ*), ix, 1 (2), 6 (2); xii, 4, 23.

*gomut* (*gamotʔ*), ii, 4; iii, 1; viii, 1; x, 7.

*gomut* (*gōmotʔ*), v, 2 (2), 5.

*gamatʔ* (*gamātʔ*), x, 7, 8.

*gamutʔ* (*gamātʔ*), xii, 20.

*gamuts* (*gamūtsʔ*), xii, 10.

*gānan* (*gānan*), xi, 15.

*guna* (*gōnāh*), viii, 11 (2).

*gand* (*gand*), x, 3.

*gandʔ* (*gāndʔ*), v, 9.

*gandʔ* (*gāndʔ*), xi, 9.

*gund* (*gōndʔ*), v, 4 (3).

*gandʔmāyʔ* (*gāndʔmātʔ*), x, 5.

*gandin* (*gāndin*), x, 2 (2).

*gundun* (*gōndun*), v, 10, 2.

*gundʔnas* (*gōndʔnas*), v, 11.

*gandit* (*gāndith*), iii, 8.

*gandʔ zyes* (*gāndʔzēs*), v, 6.

*gānas* (*gānas*), v, 9; ix, 2.

*gānas* (*gānas*), v, 9.

*ganʔi* (*gañē*), viii, 13.

*gañye* (*gañē*), x, 7.

*gupālʔ* (*gōpōlʔ*), v, 10 (2), 1 (2).

*gupālʔē* (*gōpālē*), v, 11.

*gar* (*gar*), v, 3.

*gar* (*gara*), iii, 1, 9; v, 9, 10; xii, 8.

*garʔ* (*gara*), iii, 2, 3 (2); v, 1, 5 (2), 10 (2); xii, 19, 22.

*gara* (*gara*), v, 4, 10; x, 4, 6, 7, 14; xii, 1, 4 (2), 5 (3), 10, 1 (2), 2, 3, 4, 8 (2), 20, 2, 5.

*garʔ* (*gārʔ*), v, 4.

*garʔ* (*gari*), v, 10.

*gār*, see *nān gār*, xi, 10.

*gār* (*gōr*), xi, 5.

*gār*, see *bācī gār*, iv, 1, 2, 3, 4, 5, 6, 7.

*gaʔri* (*gari*), iii, 1; x, 5; xii, 4 (2), 5 (2).

*gāʔri* (*gōr*), vii, 27.

*gur* (*gurʔ*), xi, 6.

*gur* (*gurʔ*), iii, 8; x, 3.

*gurʔ* (*gurʔ*), xi, 8; xii, 1.

*gurʔ* (*guri*), ii, 6.

*gūr* (*gūrʔ*), xi, 12.

*gūr* (*gūrʔ*), xi, 13.

*gūr bāye* (*gūrʔ-bāyē*), xi, 12.

*gardan* (*gardan*), ii, 8.

*garm* (*garam*), i, 11.

*garan* (*garan*), xi, 6.

*garān* (*gādān*), v, 1.

*garā nācān* (*garanācān*), xi, 17.

*garas* (*garas*), ix, 4 (2).

*guris* (*guris*), ii, 6, 11; iii, 8 (2); x, 5.

*grōst* (*gryūstʔ*), ix, 4.

*grēst bāy* (*grīstʔ-bāy*), ix, 1.

*grēst bāye* (*grīstʔ-bāy*), ix, 1.

*grēstʔ bāy* (*grīstʔ-bāy*), ix, 6 (2).

*grēstʔ bāye* (*grīstʔ-bāy*), ix, 1.



- grēst<sup>a</sup> bāye* (*grīst<sup>1</sup>-bāyē*), ix, 6.  
*grēstā bāye* (*grīst<sup>1</sup>-bāyē*), ix, 1, 4.  
*grēst garas* (*grīst<sup>1</sup>-garas*), ix, 4.  
*grēsta garas* (*grīst<sup>1</sup>-garas*), ix, 4.  
*grēst<sup>a</sup>en* (*grēstēn*), ix, 7.  
*gār<sup>a</sup>ē* (*gārē*), v, 7.  
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*tōre (tōra)*, v, 4, 9.  
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3; ix, 9; x, 1 (2), 2, 5, 12 (2);

xii, 2, 3, 6, 18, 23.

*yim* (*yim<sup>i</sup>*), x, 2.

*yim* (caret), x, 2.

*yima* (*yima*), iii, 8.

*yim<sup>a</sup>* (*yima*), viii, 4 (2).

*yimā* (*yima*), v, 8; x, 1, 2, 6.

*yimai* (*yimay*), xii, 3, 23.

*yimau* (*timav*), x, 12.

*yimau* (*yimau*), ii, 3; viii, 1, 3

(2), 5, 9; xii, 1 (2), 17 (2), 22.

*yimau* (*yimav*), iii, 1; v, 7, 8;

viii, 11; x, 1, 5, 6, 12 (2);

xi, 3.

*yimau* (*yimāe*), x, 1.

*yimau* (*yimaua*), xii, 1.

*yimchis* (*yim chis*), ii, 3.

*yimaha* (*yimahō*), x, 3.

*yimāmat* (*yimāmath*), xii, 1.

*yimna* (*yim na*), xi, 8.

*yiman* (*yiman*), ii, 11; v, 8;

vii, 24 (2); viii, 1 (3), 3 (2),



- 4 (2), 11 (3); x, 5, 11, 2 (2);  
xii, 7, 11, 4, 9, 20, 1.
- yimān* (*yiman*), viii, 11, 2; x, 5.
- yimāniy* (*yiman<sup>ny</sup>*), viii, 13.
- yim<sup>n</sup>nuey* (*yiman<sup>ny</sup>*), vii, 20.
- yimis* (*yimis*), x, 5.
- yemis* (*yimis*), iii, 8.
- yāmat* (*yāmath*), xi, 20.
- yim<sup>a</sup> vuy* (*yimas<sup>ny</sup>*), iii, 7; viii, 6.
- yimōy* (*yimōy*), v, 10.
- yina* (*yina*), xii, 1.
- yinas* (*yinay*), xii, 6.
- yini* (*yini*), x, 8.
- yün* (*yun<sup>a</sup>*), x, 3; xii, 15.
- yīngor* (*yēngor*), xi, 17.
- yin xāf* (*yinsāph*), viii, 4.
- yinsān* (*yinsān*), x, 7; xii, 7.
- yiny* (*yīn<sup>a</sup>*), v, 6.
- yāny* (*yān*), xii, 15.
- yēny* cāl (*yēñēwōl<sup>a</sup>*), xii, 15.
- yēñy<sup>a</sup> cāl* (*yēñēwōl<sup>a</sup>*), xii, 18.
- yēñyivōl* (*yēñēwōl<sup>a</sup>*), xii, 17.
- yipā<sup>r</sup>r<sup>i</sup>* (*yipōr<sup>i</sup>*), v, 4.
- yār* (*yār*), iv, 4, 7; vii, 5; x, 1, 4, 6.
- yār* (*yāra*), x, 4.
- yār<sup>a</sup>* (*yār*), v, 9.
- yār<sup>a</sup>* (*yāro*), vi, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 6, 7.
- yāra* (*yāra*), x, 4.
- yērā* (*yēdāh*), ix, 7.
- yōr* (*yōr*), ii, 2; viii, 5; ix, 6; x, 4.
- yōra* (*yōra*), i, 6; v, 8.
- yūr<sup>i</sup>* (*yūr<sup>i</sup>*), x, 5.
- yūr<sup>i</sup>* (*yūr<sup>i</sup>*), v, 5.
- yūro* (*yūr<sup>a</sup>āl*), ix, 2.
- yārkanā* (*yārkanā*), xi, 1, 2 (2), 3 (2), 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 5, 6, 7, 8, 9, 20.
- yārqa* (*yāran*), x, 4 (2), 11.
- yīran* (*yīran*), xi, 16.
- yāras* (*yāras*), x, 11.
- yāras* (*yāras*), x, 4.
- yārāsuud* (*yāra-sūd<sup>a</sup>*), x, 4, 11.
- yārāsuuzi* (*yāra-suuzi*), x, 4.
- yūr<sup>a</sup>* (*yūr<sup>i</sup>*), x, 12; xii, 23.
- yūry* (*yūr<sup>i</sup>*), xii, 15.
- yas* (*yēs*), ii, 8, 9; vi, 16; vii, 1, 29, 30; xii, 15.
- yasā* (*yēsa*), xii, 20.
- yecā* (*yēsa*), x, 1; xii, 25 (2).
- yis* (*yus*), xii, 4.
- yisu* (*yih suh*), x, 1.
- yus* (*yus*), ii, 4, 7 (2), 8, 9, 10, 1 (2); v, 9; vi, 14 (2); vii, 29; viii, 6, 8; x, 1, 12 (3); xii, 4, 25.
- yūs* (*yus*), viii, 11; x, 6; xii, 25.
- yūsuf* (*yūsūph*), vi, 1, 8.
- yūsūf* (*yūsūph*), vi, 8, 10, 1, 4, 5, 6 (2), 7.
- yūsūf<sup>2</sup>* (*yūsūpha*), vi, 10.
- yusūfan* (*yūsūphan*), vi, 15 (2), 6.
- yusūfas* (*yūsūphas*), vi, 16.
- yūsufas* (*yūsūphas*), vi, 14.
- yāsina* (*yēsa na*), x, 6.
- yat* (*yāh*), x, 7, 10.
- yat* (*yāh*), iii, 8; v, 1, 9; viii, 9; x, 5, 12.
- yat*, see *casyat*, iii, 9.
- yat* (*yāh*), iii, 5.
- yāt*, see *zur yāt*, vii, 8.
- yat<sup>i</sup>* (*yēti*), x, 7.
- yēt* (*yāh*), iii, 8.
- yēt<sup>i</sup>* (*yēti*), viii, 11.
- yēt<sup>i</sup>* (*yēti*), xii, 18.
- yēt<sup>i</sup>* (*yēti*), v, 8 (2).
- yī tai* (*yitay*), ix, 1.
- yī ti* (*yī-ti*), x, 8.
- yit<sup>i</sup>* (*yēti*), v, 5.
- yūt* (*yūr<sup>a</sup>*), xii, 2.
- yath* (*yāh*), xii, 21.
- yūthā* (*yēthā*), xii, 22.

- yūth* (*yuth*<sup>a</sup>), xii, 24.  
*yūthuy* (*yuthuy*), v, 6; viii, 7;  
 xii, 15.  
*yēti kis* (*yūtikis*), x, 1.  
*yitam* (*yitam*), vi, 2.  
*yit<sup>a</sup>nar* (*yūth-nay*), ix, 12.  
*yutānūy* (*yut<sup>a</sup>-tān*), v, 7.  
*yutānūy* (*yutān*), v, 5.  
*yu tānūy* (*yotān*), v, 10.  
*yē ta't<sup>a</sup>* (*yētāt<sup>a</sup>*), xii, 6.  
*yutānūy* (*yot<sup>a</sup>-tān*), xii, 6.  
*yā't<sup>a</sup>* (*yit<sup>a</sup>*), x, 12.  
*yē'ty* (*yit<sup>a</sup>*), x, 12.  
*yūtuy* (*yutuy*), xi, 20.  
*yit<sup>a</sup>* (*yūts<sup>a</sup>*), ii, 4.  
*yebanūy ha* (*yūth tsunahō*), v, 6.  
*yivān* (*yivān*), ii, 4; v, 5, 6;  
 vi, 15; viii, 5; xii, 3, 4, 15,  
 22.  
*yivān* (caret), vi, 15.  
*yī<sup>a</sup>* (*yiy*), ii, 5.  
*yey* (*yiy*), iii, 4 (2), 9.  
*yey*, see *rana yey*, i, 12.  
*yiy* (*yāh*), x, 7.  
*yiy* (*yiy*), viii, 1.  
*yiy* (*yiy*), vii, 24.  
*yiy* (caret), xii, 13.  
*yiy*, see *gum<sup>a</sup>rō yiy*, vii, 12.  
*yīye* (*yiyi*), xii, 16.  
*yīye*, see *gadol yīye*, x, 2.  
*yeyiy* (*yiyiy*), v, 6.  
*yīyiy* (*yiyiy*), xii, 6.  
*za* (*zāh*), xi, 14.  
*zā* (*z<sup>a</sup>h*), viii, 11 (7), 2 (3), 3 (3);  
 x, 4; xii, 1, 3.  
*ze* (*zī*), viii, 1.  
*ze* (*z<sup>a</sup>h*), v, 3, 4 (2), 5, 8, 9 (3),  
 10; viii, 1, 3 (3), 4 (4), 5  
 (2), 7, 8; x, 1.  
*ze*, see *gar ze*, vii, 26.  
*ze*, see *kyā ze*, viii, 1.  
*zī*, see *bīh zī*, xii, 6.  
*zī*, see *kyā zī*, xii, 4, 5.  
*zī*, see *tī kyā zī*, viii, 2.  
*zu* (*zuv*), ii, 4.  
*zabān* (*zabān*), ix, 1; x, 8.  
*zabānūy* (*zabān<sup>a</sup>*), xii, 16.  
*zabar* (*zabar*), vii, 8.  
*zab<sup>a</sup>r* (*zabar*), xii, 15.  
*zabar* (*zabar*), vii, 28.  
*zache* (*zacē*), xi, 9.  
*zad* (*zad*), x, 4.  
*zade* (*zadē*), vii, 25.  
*zādā* (*zāda*), viii, 11 (3); xii, 2.  
*zādā*, see *pādshāh zādā*, viii,  
 11 (2).  
*zādā*, see *rāja zādā*, x, 7, 8.  
*zāde* (*zāda*), viii, 3 (2).  
*zid* (*zid*), vi, 10.  
*zādān* (*zādam*), viii, 4 (2), 11 (2).  
*zādas* (*zādas*), xii, 2.  
*zādās* (*zādas*), viii, 5.  
*ziāfat* (*ziyāphath*), x, 4, 5, 10,  
 1, 2.  
*ziāfat* (*ziyāphathō*), x, 5.  
*zāgān* (*zāgān*), ii, 5.  
*zhudā* (*judāh*), vii, 16.  
*zhudāi* (*judāyī*), vii, 16.  
*zhūday* (*zyāday*), ii, 12.  
*chāma* (*jāma*), x, 9.  
*zaher* (*zahr*), viii, 7 (2), 13 (2).  
*zchar* (*zahr*), viii, 0.  
*zālā* (*zāla*), iii, 4 (2).  
*zālā* (*zālāh*), i, 7, 8.  
*zālā* (*zālāh*), i, 6.  
*zāl* (*zāl<sup>a</sup>*), iii, 4.  
*zāluk* (*zōlukh*), iii, 4.  
*zāluk* (*zōlukh*), ii, 12.  
*zālīkhā* (*zālīkhā*), vi, 8 (2).  
*zālīkhā* (*zālīkhā*), vi, 1.  
*zālā* (*zālā*), xii, 17 (2).  
*zālū* (*zālū*), i, 4.  
*zulm* (*zulm*), ix, 1 (3), 6.  
*zālas* (*zālas*), i, 6.



- zālas* (*zālas*), ix, 7.  
*zālit* (*zāliṭh*), iii, 1.  
*zama* (*zima*), viii, 5.  
*zima* (*zima*), iii, 3; x, 12; xii, 15.  
*zumba* (*zōmba*), xi, 6.  
*zemināu* (*zamīnav*), iii, 8.  
*zeminī* (*zamīnī*), ix, 9.  
*zan* (*zan*), i, 12; vii, 23; x, 13.  
*zan'* (*zān'*), x, 1.  
*zān* (*zān*), v, 12 (2); vii, 27, 9; xi, 5.  
*zāna* (*zāna*), v, 9.  
*zāna* (*zāni*), vii, 29.  
*zānau* (*zānav*), xi, 15.  
*zāne* (*zāni*), vi, 14; vii, 27, 8, 30.  
*za'ni* (*zēni*), x, 1.  
*zing*, see *ka'z'* *zing*, xii, 6.  
*zing*, see *ra's'* *zing*, xii, 11.  
*zīn* (*zīn*), iii, 8; xi, 9.  
*zun* (*zon'*), viii, 7.  
*zūn* (*zyun'*), xii, 20 (2), 1.  
*zinda* (*zinda*), ii, 3.  
*zindai* (*zinday*), x, 8 (2).  
*zūn'* *dabi* (*zūnadabi*), viii, 1.  
*zang* (*zang*), ii, 11.  
*zānak* (*zānakh*), x, 12.  
*zanāna* (*zanāna*), iii, 1; xii, 19.  
*zanāna* (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).  
*zanāna* (*zanānā*), x, 5 (2); xii, 4, 10.  
*zanāna* (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.  
*zanāna* (*zanānāh*), iii, 4.  
*zanānai* (*zanānay*), v, 12.  
*zānan* (*zānan*), xi, 8.  
*zānen* (*zanēn*), viii, 5; x, 6, 12 (2).  
*zānenā* (*zāna-nā*), x, 12.  
*zēnān* (*zēnān*), xi, 1, 2.  
*zanānan* (*zanānan*), xii, 11.  
*zanānan* (*zanānan*), ii, 1; xi, 7; xii, 14, 20.  
*zinas* (*zinis*), xii, 24.  
*zinis* (*zinis*), xii, 21, 2.  
*zany* (*zān'*), xii, 15.  
*zā'n'* (*zān'*), xii, 7.  
*za'n'e* (*zānē*), xii, 6.  
*zānye* (*zānē*), xii, 7.  
*za'nyau* (*zanēv*), x, 1, 2.  
*zan'on* (*zanēn*), x, 5.  
*zanyen* (*zānēn*), xii, 6.  
*zār* (*zār*), i, 13; iv, 1.  
*zār'* (*zāra*), ii, 5.  
*zārā* (*zāra*), ii, 3.  
*zār* (*zār'*), x, 7.  
*zār* (*zār*), vii, 2; xii, 15.  
*zargar* (*zargar*), v, 2.  
*zār'pār* (*zārapār*), ix, 1.  
*zārā pār* (*zārapār*), x, 5 (2).  
*zārāvār* (*zārāvār*), xi, 2.  
*zur yāt* (*zuryāth*), vii, 8.  
*zās'muy* (*zāsanuy*), i, 12.  
*zāt*, see *mun'* *zāt*, vii, 3.  
*zīt'* (*zīth'*), vii, 25.  
*zāth* (*zāth*), xii, 16.  
*zīth* (*zēth'*), xii, 6.  
*z'i* (*z'h*), viii, 5.  
*z'āni* (*zēni*), x, 6.  
*z'ūn* (*zyun'*), xii, 24 (2).  
*zyūn* (*zyun'*), ii, 12.  
*z'ēnan* (*zēnan*), x, 7.  
*z'ūnte* (*zyun' ta*), xi, 7.  
*z'ēnūth* (*zēnūth*), xii, 25.  
*z'ēr* (*zār'*), x, 7.  
*zyes*, see *gand'* *zyes*, v, 6.  
*zyut* (*zyuth'*), v, 1.  
*z'ithis* (*zīthi*), viii, 5.





## APPENDIX II

INDEX OF WORDS IN GÖVINDA KAULA'S TEXT,  
ARRANGED IN THE ORDER OF FINAL LETTERS,  
SHOWING THE CORRESPONDING WORDS IN SIR AUREL  
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in <i>a</i>		<i>dēga</i>	<i>dēga.</i>
<i>āba</i>	<i>āb<sup>a</sup>.</i>	<i>nāga</i>	<i>nāge.</i>
<i>dōba</i>	<i>dob<sup>a</sup>.</i>	<i>hanga-ta-manga</i>	<i>hangat<sup>a</sup> manga.</i>
<i>zōmba</i>	<i>zumbā.</i>	<i>ha</i>	<i>ha.</i>
<i>sōba</i>	<i>sābā.</i>	<i>bēha</i>	<i>behe.</i>
<i>ada</i>	<i>ad<sup>a</sup>, adā, ade, ad<sup>e</sup>.</i>	<i>dōha</i>	<i>doh, doha, doha,</i> <i>doh<sup>a</sup>, doho.</i>
<i>aḷa</i>	<i>aḷ.</i>	<i>wuchaha</i>	<i>uch<sup>a</sup> ha.</i>
<i>dōda</i>	<i>duḷ<sup>a</sup>, dudā, dod<sup>a</sup>.</i>	<i>pātashāha</i>	<i>pādshah<sup>a</sup>,</i> <i>pādshāh,</i> <i>pādshāhā,</i> <i>pād<sup>a</sup>shāhā.</i>
<i>gāda</i>	<i>gādā, gāda.</i>	<i>pātashēha</i>	<i>pādshaha,</i> <i>pādshahā,</i> <i>pādshāh<sup>a</sup>,</i> <i>pād<sup>a</sup>shahā,</i> <i>pādshahās.</i>
<i>gōḷa</i>	<i>guḷ<sup>a</sup>, guḷ<sup>a</sup>, guda,</i> <i>guḷe.</i>	<i>kōha</i>	<i>koh<sup>a</sup>.</i>
<i>banda</i>	<i>bande.</i>	<i>apadakhā</i>	<i>ap<sup>a</sup>ḍak<sup>a</sup>.</i>
<i>cēnda</i>	<i>chanda.</i>	<i>chukha</i>	<i>chukā.</i>
<i>danda</i>	<i>dand<sup>a</sup>, danda.</i>	<i>shūkha</i>	<i>shāk<sup>a</sup>.</i>
<i>shānda</i>	<i>shānda.</i>	<i>mōkha</i>	<i>mukhā, mukhe.</i>
<i>jēnda</i>	<i>jande.</i>	<i>nakha</i>	<i>nakh<sup>a</sup>.</i>
<i>zinda</i>	<i>zinda.</i>	<i>pākha</i>	<i>pakā.</i>
<i>pōda</i>	<i>pādā, pād<sup>a</sup>, pāda,</i> <i>pāda, pā<sup>a</sup>dā,</i> <i>pāda.</i>	<i>rōzakha</i>	<i>rōz ka.</i>
<i>har<sup>a</sup>da</i>	<i>harde.</i>	<i>yūsūpha</i>	<i>yūsūf<sup>a</sup>.</i>
<i>marda</i>	<i>mardā.</i>	<i>brūha</i>	<i>broho.</i>
<i>sarda</i>	<i>sarde.</i>	<i>aḥa</i>	<i>aḥā, aḥo, atā.</i>
<i>vōḷa</i>	<i>vōḷā.</i>	<i>bāḥa</i>	<i>bāḥā.</i>
<i>zāda</i>	<i>zāda, zāde.</i>	<i>kāḥa</i>	<i>kāḥā, kāt<sup>a</sup>,</i> <i>kātā.</i>
<i>shāhzāda</i>	<i>shahzāda,</i> <i>sh<sup>a</sup>h<sup>a</sup>zāda.</i>		
<i>pātashāhzāda</i>	<i>pādshah zāda,</i> <i>pādshāh zāda.</i>		
<i>rājēzāda</i>	<i>rājā zāda.</i>		

KAULA	STEIN
kētha	kh <sup>o</sup> gtha, k <sup>o</sup> eta, k <sup>o</sup> eta, k <sup>o</sup> ita, kyata.
bōntha	bōnt <sup>o</sup> , bōnta.
pētha	p <sup>o</sup> eth, p <sup>o</sup> etha, p <sup>o</sup> etha, pēta, pyete.
yētha	yitha.
wūtha	wūnta.
tīsha	tīta.
panja	panje, pañje.
ash <sup>o</sup> ku	ashka.
tōrka	turke.
tōka	tok <sup>o</sup> .
bāla	bāl <sup>o</sup> , bāla.
ad <sup>o</sup> la	aqla.
bagala	bag <sup>o</sup> la.
hala	hal <sup>o</sup> .
chēla	chale.
mañhala	mahala.
phala	phal <sup>o</sup> .
tsātahāla	tsāt <sup>o</sup> hāl <sup>o</sup> .
kala	kal <sup>o</sup> , kale, kala.
chakla	chakla.
lāla	lāla.
jumala	jumala.
nāla	nāl <sup>o</sup> , nāla.
musla	musla, mus <sup>o</sup> la.
tala	tala.
vōla	vōla, vūla.
havāla	havāla, havāla, havāle, havālē.
yēla	yēla, yēle, yil <sup>o</sup> , yile.
pyāla	pyāla.
zāla	zāla.
ma	ma.
macāma	macāma.
nagma	nagma.
khēma	kh <sup>o</sup> ema.
muhima	muhimma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāma.
shikama	shikma, shik <sup>o</sup> ma.
kalama	kalama.
nōma	noma.
pāma	pāma.
tima	tim <sup>o</sup> , tima.
yima	yima, yim <sup>o</sup> , yima.
zima	zima, zima.
na	mā, na, nā, ne.
ana	anā.
ōna	ānā, āne.
bōna	bun <sup>o</sup> .
nādāna	nā dāna.
landāna	landana.
toḡ <sup>o</sup> -na	tōḡ <sup>o</sup> na.
chēna	cha na, che na, che na, che ne, chana, chena, ch <sup>o</sup> ena.
chuna	chu na, chu na.
wōthihē-na	vatehena.
khāna	khān.
chuklana	chuk na.
kashēna	kash na.
nishāna	nishāna.
gats <sup>o</sup> hi-na	gats <sup>o</sup> na.
kana	kana, kana.
kina	king, k <sup>o</sup> in na, k <sup>o</sup> inna.
kōna	kōne.
wālana	valena.
yēli na	yelina.
gats <sup>o</sup> hēm-na	lagimna.
yim na	yimna.
nuna	nuna.
banana	banana.
k <sup>o</sup> nana	k <sup>o</sup> uana.
lan <sup>o</sup> nana	lan <sup>o</sup> nana.
lānana	lānana.
zanāna	zanāna, zanāna.



KAULA	STEIN	KAULA	STEIN
pāna	pān <sup>o</sup> , pāna, pāne.	kora	kore.
māraṇa	māraṇa.	kāra	kāre.
ās <sup>o</sup> -na	ās na.	phakīra	fakīra.
ās-na	ās <sup>o</sup> -na.	vāra-kāra	vāre kāre.
sīna	sīn <sup>o</sup> .	ṭuk <sup>o</sup> -ra	tukra.
sōna	sune.	māra	māra, māre.
chēna	chēna, chas na, che sa.	shēlmāra	shahmār <sup>o</sup> , shahmāra.
kāh chus-na	kahchus na.	nūra	nūr <sup>o</sup> .
kūr <sup>o</sup> -na	korus na.	para	para.
tas na	tasna.	pūra	pār.
yēsa na	yasina.	sara	sar, sar <sup>o</sup> , sare, sēra.
khātūna	khātūna, khātūn.	sūra	sūra.
raṭ <sup>o</sup> -na	rothuna, rothung, rotung, rutun <sup>o</sup> , rutung.	asara	asr <sup>o</sup> .
raṇa	rani, rane.	tōra	tōr <sup>o</sup> , tōr <sup>o</sup> , tōra, tōre, tūra.
chēvaṇa	ch <sup>o</sup> auva.	vāra	vāre.
raucāna	revāna.	yāra	yār, yār <sup>o</sup> , yāra.
āyō-na	āyina.	yōra	yōra.
yīna	yina.	zāra	zār <sup>o</sup> , zāra.
zāna	zāna.	vazīra	vazir <sup>o</sup> , vazira.
bōzana	bōz <sup>o</sup> -na, bōzana, bōz <sup>o</sup> -ne.	za	sa, sa, se.
kār <sup>o</sup> -zi-na	kar <sup>o</sup> zana, ka <sup>o</sup> r <sup>o</sup> zina.	āsa	āae, āsa, āsa.
rōzana	rōzana	ōsa	ōs <sup>o</sup> .
vās <sup>o</sup> -zi-na	va <sup>o</sup> s <sup>o</sup> zina.	dī-sa	dīsa.
bhōpa	tsop <sup>o</sup>	gāsa	gāsa, gāse, gāsu.
āmpa	āmpa.	hasa	ha se, h <sup>o</sup> sa, hasa, hasa, hase.
ōra	āda, ār, āra, āre, ā <sup>o</sup> -re, vōda.	chēsa	chasa.
garu	gar, gar <sup>o</sup> , gara.	bōh hasa	bōh <sup>o</sup> sa, bōha se.
sōdāgara	saudāgara.	ts <sup>o</sup> h hasa	tsahasa.
hīhara	h <sup>o</sup> ahara.	khāsa	khās, khās <sup>o</sup> .
shēhara	shuh <sup>o</sup> -ra, shah <sup>o</sup> -ra, shehara.	kusa	kusa.
khāra	kāra, kāre.	dīlāsa	dīlāsa.
mōhara	mōhra, mōh <sup>o</sup> -ra, mōh <sup>o</sup> -ra.	an sa	ansa.
pahara	pahara.	nin sa	ninsa.
		baṭanasa	baṭan <sup>o</sup> sa.
		van-sa	vanse, van <sup>o</sup> sa.
		yēsa	yasa, yesa.
		ta	t <sup>o</sup> , ta, ta, te.

KAULA	STEIN	KAULA	STEIN
a/a	a/a.	da/a	da/a.
ba/a	bat <sup>a</sup> , batq, butq.	chē/a	ch <sup>a</sup> ou.
bō/a	butq.	chū/a	chu.
mahabata	mahabat.	chu/a	chu.
dā/a	ditta.	ku/a	ku <sup>a</sup> .
gā/a	gātq.	ja/a	ja <sup>a</sup> va.
ha/a	hatq.	tāl/a	tāl <sup>a</sup> va.
wuchta	wuch ta.	mē/a	m <sup>a</sup> eva.
khō/a	ku/a, khotq,	wanamō/a	vanemau,
	khutq.		vanemō <sup>a</sup> ,
nōkhata	nukhta.		vanemo <sup>a</sup> .
daskhata	daskutq.	wañēmō/a	wañye mōv.
rahta	rath ta.	dopum <sup>a</sup> wa	dop <sup>a</sup> mau.
tshē/a	tsē/a.	dyutum <sup>a</sup> wa	dyūt <sup>a</sup> mau.
tshō/a	tsō <sup>a</sup> .	yimaua	yimau.
gatshata	gats ta.	wañē/a	van <sup>a</sup> au.
wakta	waktq.	kor <sup>a</sup> wa	kurū, kurā.
tshunta	tsuntq.	kūr <sup>a</sup> wa	kāru.
wanta	wantq, vante.	mārī/a	mā <sup>a</sup> ryu.
niyēn ta	niyantq.	ōs <sup>a</sup> wa	ōsyu.
zyun <sup>a</sup> ta	z <sup>a</sup> ūntē.	phūt <sup>a</sup> wa	phutu.
	pat <sup>a</sup> , patq.	roṣ <sup>a</sup> wa	rutu.
pata-pata	pata-patq.	partawa	par tav <sup>a</sup> .
karta	kartq, karte,	nē/a	n <sup>a</sup> qzq.
	kar the.	hanza	hanza, hanza,
sā/a	sūt <sup>a</sup> , sātq.		hanza.
sō/a	sōntq.	tihanza	ta hanza,
ba/a	bastq.		ti hanza.
shikasta	shikasta.	manza	manza,
bēwāsta	bē wāstu.	rē/a	rēzq.
tō/a	tōta, tōtq, tōt <sup>a</sup> ,	garza	gar ze.
	tōtu.	darwāza	darwāza, darwāzq.
tsē ta	ts <sup>a</sup> ēta.		
chiv ta	ch <sup>a</sup> ūta.		
thā/a	thāy ta.		
wā/a	wāte.		
katsa	katsē.		
kātsa	kāts <sup>a</sup> .		
mō/a	māntq.		
hēsamata	hēsamatsq.		
wa	wu.		

Words ending in ā

bā	bā.
ādā	āda.
khōdā	kudā, kūdā,
	khudā.
bā-khōdā	bā-khudā.
mōdā	mudā.
pardā	pardā.



## KAULA STEIN

<i>phardā</i>	<i>parda.</i>
<i>sōdā</i>	<i>sōdā.</i>
<i>hā</i>	<i>hā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb<sup>h</sup>hā, bēbahā.</i>
<i>dōhā</i>	<i>doha.</i>
<i>pātashēhā</i>	<i>pādsahāq.</i>
<i>zālikhā</i>	<i>zālikhā, zūlikhā.</i>
<i>bē-wōphā</i>	<i>bēwophā.</i>
<i>srēhā</i>	<i>srēha.</i>
<i>ziyāphathā</i>	<i>ziāfal.</i>
<i>sāthā</i>	<i>sātha, sāṭṭ.</i>
<i>hātshā</i>	<i>hā tsā.</i>
<i>kālā</i>	<i>kāla.</i>
<i>dalīlā</i>	<i>dalīla, dalīla, dalīlq.</i>
<i>bismillā</i>	<i>bismilla.</i>
<i>guṭlā</i>	<i>guṭlā.</i>
<i>lāyilā</i>	<i>lā illāh.</i>
<i>zālā</i>	<i>zilla.</i>
<i>mā</i>	<i>ma, mā.</i>
<i>hakīmā</i>	<i>hakima.</i>
<i>samā</i>	<i>samā.</i>
<i>tsē mā</i>	<i>tsima.</i>
<i>nā</i>	<i>na, nā.</i>
<i>mōdānā</i>	<i>maidānq.</i>
<i>wadanā</i>	<i>vade nā.</i>
<i>hanā</i>	<i>h<sup>o</sup>nā, hana, hanq, hanā, hanq, hna.</i>
<i>dōha-hanā</i>	<i>dob<sup>h</sup>hanq.</i>
<i>khēkh-nā</i>	<i>k<sup>o</sup>eknā.</i>
<i>yikh-nā</i>	<i>yihna.</i>
<i>ratshi-hanā</i>	<i>ratsh<sup>h</sup>na, ratse h<sup>o</sup>na.</i>
<i>khashēna-hanā</i>	<i>khash<sup>h</sup>naq h<sup>o</sup>nā.</i>
<i>pāri-hanā</i>	<i>pār<sup>h</sup>ehna.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>
<i>bani-nā</i>	<i>banina.</i>
<i>zāna-nā</i>	<i>zānenā.</i>
<i>zanānā</i>	<i>zanānq.</i>

## KAULA STEIN

<i>khōtūnā</i>	<i>khātūnq, kōtūna.</i>
<i>āy-nā</i>	<i>āyna.</i>
<i>thūn<sup>h</sup>ā</i>	<i>thanyā.</i>
<i>sōdāgarā</i>	<i>sōdāgar<sup>h</sup>, sōdāgarq.</i>
<i>phakīrā</i>	<i>fakirq.</i>
<i>shēhmārā</i>	<i>shah māra.</i>
<i>shēkhṭā</i>	<i>shahṭa.</i>
<i>dawā</i>	<i>dawā.</i>
<i>chwā</i>	<i>cha.</i>
<i>yā</i>	<i>ya, yā.</i>
<i>chyā</i>	<i>cha, chā, che, ch<sup>h</sup>ā.</i>
<i>kyā</i>	<i>kya, kyā. Ci. kyāh.</i>
<i>balāyā</i>	<i>balāyq.</i>
<i>pazyā</i>	<i>pazyā.</i>
Words ending in ai	
<i>kōhai</i>	<i>kohāy.</i>
<i>yihai</i>	<i>yi hoi.</i>
<i>tanānai</i>	<i>tanā nai.</i>
Words ending in au	
<i>bagau</i>	<i>burgau.</i>
<i>hau</i>	<i>ho.</i>
<i>kathau</i>	<i>kathau.</i>
<i>lālau</i>	<i>lālau.</i>
<i>krālau</i>	<i>krālau.</i>
<i>talau</i>	<i>talau.</i>
<i>mārawātālau</i>	<i>mārawātālau, mārawāt<sup>h</sup>lau.</i>
<i>timau</i>	<i>timau.</i>
<i>yimau</i>	<i>yimau. Ci. yimav.</i>
<i>nau</i>	<i>nau.</i>
<i>gānau</i>	<i>gānau.</i>
<i>nigīnau</i>	<i>nigīnau.</i>
<i>ās<sup>h</sup> nau</i>	<i>as<sup>h</sup>nau.</i>
<i>rost<sup>h</sup> nau</i>	<i>rust<sup>h</sup>nau.</i>
<i>tsūrau</i>	<i>tsūrau. Ci. tsūrav.</i>

KAULA	STEIN
wazirau	wazirau, wazirau.
bātsau	bātsau.
dōyau	dōyau.
kōdyau	kō <sup>o</sup> dyau, kādhyau.
sandyau	sandyau.
bāranyau	bār <sup>o</sup> nyau.
guryau	gur <sup>o</sup> au.

## Words ending in ē

ē	a, i.
sāhib-ē	sāhib <sup>i</sup> .
bočē	boche.
jēnotacē	janatagh.
tsōcē	su cho, suche, tsuche.
zaccē	zache.
kōdē	kūd <sup>o</sup> e. Cf. korē.
zadē	zade.
achē	ach.
bōchē	boche.
lachē	lache.
tōrīph-ē	tī <sup>o</sup> rīf-i.
tsārihē	tsārihe.
bāshē	bāshe.
khāba-nishē	kāb <sup>o</sup> nish.
nishē	nish, nishi.
pēsh-ē	pēshe.
pōshē	posha, pōsh <sup>o</sup> , pūshe.
tōhē	tohi, toh <sup>i</sup> .
ajē	ajq.
buje	buje.
gējē	g <sup>o</sup> ajq.
lēje	l <sup>o</sup> ejq.
māje	māje, māj <sup>i</sup> , māji.
dōda-māje	dod <sup>o</sup> māj <sup>i</sup> .
wōramāje	wurq māj <sup>i</sup> .
wōlinje	vālinjq, vālinje, vālinjq, vālinje, vālinj <sup>i</sup> .

KAULA	STEIN
kranjē	krañj <sup>o</sup> .
rājē	rājq, rāje.
wāt <sup>o</sup> je	vātūjq.
lōyik-ē	lāy <sup>o</sup> kq.
mē	mq, me, m <sup>o</sup> e, mye.
sak <sup>o</sup> th mē	sakhme.
pyōm mē	pyōm <sup>i</sup> .
kar mē	karme.
kor <sup>o</sup> mē	kurme.
bēñē	bañye, beñye.
wōdañē	vud <sup>o</sup> nye, vudanye, vud <sup>o</sup> ñye, vudañye.
gañē	gan <sup>o</sup> i, gañye.
kañē	kanye, kañye.
qsh <sup>o</sup> kañē	ashkanye.
māñē	māne, mā <sup>i</sup> ni, mānye, mā <sup>o</sup> nye.
panañē	panani, panan <sup>o</sup> e, panoñye.
bōg <sup>o</sup> rañē	bāg <sup>o</sup> ranje.
vuñē	vuñye.
cyāñē	chān <sup>o</sup> e, ch <sup>o</sup> āñye.
zañē	za <sup>o</sup> n <sup>o</sup> e, zañye.
dārē	dū <sup>o</sup> ri.
shēhar-ē	shehri.
karē	ka <sup>o</sup> ri.
kōrē	kōd <sup>i</sup> , kūdis, kōd <sup>o</sup> e, kōd <sup>o</sup> i, kūd <sup>o</sup> e, kōdye, kōr <sup>o</sup> e, kōr <sup>o</sup> i. Cf. kōdē.
marē	mari.
miñē-marē	ming <sup>o</sup> mari.
wārē	vāri.
asē	as <sup>i</sup> , aai
khul <sup>o</sup> t-ē	kal <sup>o</sup> ti.



## KAULA

## STEIN

tsè	tsq, tsq, ts'e, tsye.
āyē	āya, āye, āyi, āyi.
bāyē	bai, bāy*, baye.
biyē	bay*, bey, beye.
pātashāhbāyē	pādschah bāye.
gūr'-bāyē	gūr bāye.
grist'-bāyē	grēst* bāye, grēstq bāye.
dayē	daye.
khōdāyē	kudāye.
gayē	gay*, gaye, gay*.
tagiyē	tag'e, tag'ye.
gatshiyē	gatsiyē.
jāyē	jai, jāya, jāy*, jāye.
mōyē	moye.
nayē	naye.
niyē	niy, niy*, niye.
rōpayē	rupia, rup'ya.
rāyē	rai.
barāyē	ba rai.
drāyē	drāye.
grāyē	grāye.
phakīriyē	fakiri.
par'yē	pa'riye.
hamsāyē	hamsai, ham sāye.
gadōyiyē	gadoi yiye.
tuvyēyē	tuv'y.
kēnzē	kyenzi.
sancē	sanzi, sanzi.
pātashāho-sancē	pādschahsanzi.
pātashēho-sancē	pādschah sanzi, pādschahq sanzi, pādschahq sanzi.

## Words ending in ē

āgē	age.
pīchē	pīche.

## KAULA

## STEIN

wuchihē	wuch'hē.
wanihē	wanghe.
karihē	karche, ka'rihe, kari h'e.
marihē	marih'e.
mārihē	marihe, mārihe.
āsihē	āsi he, ārihe.
ch'iyhē	ch'aye h'e.
diyihē	diyehe.
bālē	bāl'e.
nālē	nāle.
gōpālē	gupāl'e.
panahē	paneñye.
gārē	gār'e.
mārē	mārē.
tārē	tārē.
dukhtar-ē	dukhtarē.
kōng-wārē	kutg'oār'e.
gayē	gay*.

## Words ending in i

rumb <sup>i</sup>	rumb.
bōd <sup>i</sup>	bud <sup>i</sup> .
hata-bōd <sup>i</sup>	hata bud <sup>i</sup> .
kāq <sup>i</sup>	ka'r*.
kōd <sup>i</sup>	kā'd, kq'd, kūd <sup>i</sup> .
gānd <sup>i</sup>	gand <sup>i</sup> , gaydi.
hānd <sup>i</sup>	hand <sup>i</sup> .
sānd <sup>i</sup>	sand <sup>i</sup> , sandi, sqnd.
sōna-sānd <sup>i</sup>	sunasand <sup>i</sup> , sunqsand <sup>i</sup> , sunqsandi.
sōnars-sānd <sup>i</sup>	sinarsandi.
rūd <sup>i</sup>	rōd <sup>i</sup> .
bōg <sup>i</sup>	bq'g <sup>i</sup> .
lāg <sup>i</sup>	lag <sup>i</sup> , lag <sup>i</sup> .
shēch <sup>i</sup>	shech <sup>i</sup> .
wuch <sup>i</sup>	wuch.
dōh <sup>i</sup>	duh <sup>i</sup> .
hih <sup>i</sup>	hi.

KAULA	STEIN	KAULA	STEIN
kēh¹	kād.	tsā¹	tsā¹.
hōkh¹	huk¹.	ām¹	am¹, am¹, a'm¹, a'm¹, am¹.
wōlamukh¹	vutamak¹.	ōm¹	ā¹mī.
kāsh¹	kash¹.	kām¹	kam¹.
ath¹	at¹, q¹, a't¹, q¹t¹, q¹², a't¹.	trōm¹	trām, trām¹.
āth¹	q¹.	tsūrim¹	tsorim.
tōh¹	toh¹, tuh, tuh¹, tuh².	tām¹	tam¹.
bīth¹	beth¹, b¹eth¹, bā¹t¹.	yēm¹	yim.
cūth¹	chit.	yim¹	yim, yem¹.
kuṭh¹	kuṭ¹.	din¹	din¹, din¹.
pēth¹	p¹eth, pyet.	bāyān¹	bāgen¹.
pōth¹	pō¹th¹, pē¹th¹, pā¹th¹, pā¹ty, pā¹ty.	hūn¹	hūn, hūn¹, hōn¹.
tath¹	ta¹, tat¹, ta't¹, ta't¹, ta't¹.	kān¹	kan¹, kan¹, kan¹.
wāth¹	wa¹, wa¹, wa¹.	lōu¹	lā¹nī.
zīth¹	zī¹.	ḍulān¹	dulen¹y.
wāṭh¹	wāṭh¹.	panān¹	pan, pancn, panen¹y.
āk¹	ak¹.	bārān¹	bārān.
harāk¹	harik.	prīm¹	prān¹y, prān¹.
rātāk¹	rātik.	āsān¹	āsan¹.
thōvik¹	thāvik.	tsātān¹	tsaten¹.
nyōvik¹	n¹āvik.	wān¹	wan¹.
gāl¹	ga¹l¹.	sōmb¹rāwān¹	somb¹rāwa¹n¹.
gul¹	gul¹.	lāyān¹	lāyin.
hēl¹	hīl.	myōn¹	mēn¹, myē, m¹ēn.
tahāl¹	tahā¹, tahā¹, tahā¹².	zān¹	zan¹.
mōl¹	ma¹l.	ḍazōn¹	ḍazān¹.
nōl¹	nāl, nāl¹, nāl¹, nā¹l¹.	tsāp¹	tsap¹.
gōpōl¹	gupāl¹.	bār¹	bar, bari.
tāl¹	ta¹l¹.	mē bār¹	mebār.
tu¹	tu¹.	lōr¹	dār.
gāt¹	gāt¹y.	gār¹	gar¹.
wātāl¹	wātāl¹.	gur¹	gur, gur¹.
		gūr¹	gūr.
		phīr¹	phīr¹.
		hār¹	hār¹, hār¹.
		shūr¹	shūr¹.
		kāshir¹	kāshir¹.
		kār¹	kar, ka¹r¹.



## KAULA STEIN

kūr <sup>t</sup>	kūd <sup>t</sup> .
mūr <sup>t</sup>	mā <sup>t</sup> r <sup>t</sup> .
apōr <sup>t</sup>	apā <sup>t</sup> r <sup>t</sup> , apā <sup>t</sup> r <sup>t</sup> .
bōpōr <sup>t</sup>	so pā <sup>t</sup> ri, so pā <sup>t</sup> r <sup>t</sup> .
yīpōr <sup>t</sup>	yīpā <sup>t</sup> r <sup>t</sup> .
tūr <sup>t</sup>	tōr <sup>t</sup> , tūri.
tūr <sup>t</sup>	tūr <sup>t</sup> .
pathwōr <sup>t</sup>	pat <sup>t</sup> wār <sup>t</sup> .
yūr <sup>t</sup>	yūr <sup>t</sup> , yūr <sup>t</sup> , yūr <sup>t</sup> , yūry.
murdamāzōr <sup>t</sup>	murde māzā <sup>t</sup> ry.
ās <sup>t</sup>	as <sup>t</sup> , as <sup>t</sup> , a <sup>t</sup> s <sup>t</sup> .
ōs <sup>t</sup>	ās <sup>t</sup> , ōs <sup>t</sup> , ōs <sup>t</sup> , ōs <sup>t</sup> .
at <sup>t</sup>	at <sup>t</sup> , a <sup>t</sup> ti, at <sup>t</sup> .
dit <sup>t</sup>	ditti.
langūt <sup>t</sup>	longūt <sup>t</sup> h <sup>t</sup> .
khāt <sup>t</sup>	khāt <sup>t</sup> , ka <sup>t</sup> r <sup>t</sup> .
kīt <sup>t</sup>	kīt <sup>t</sup> , kīt <sup>t</sup> .
kūt <sup>t</sup>	kāt <sup>t</sup> .
lōk <sup>t</sup>	lokut.
lōt <sup>t</sup>	lu <sup>t</sup> r <sup>t</sup> .
māt <sup>t</sup>	mat <sup>t</sup> .
gānd <sup>t</sup> māt <sup>t</sup>	gand <sup>t</sup> maty <sup>t</sup> .
gamāt <sup>t</sup>	gamat <sup>t</sup> , gamat <sup>t</sup> , gamut <sup>t</sup> .
lāg <sup>t</sup> māt <sup>t</sup>	lāg <sup>t</sup> mat <sup>t</sup> .
lōg <sup>t</sup> māt <sup>t</sup>	lāgimat <sup>t</sup> .
mumāt <sup>t</sup>	momut <sup>t</sup> .
an <sup>t</sup> māt <sup>t</sup>	ani mot <sup>t</sup> .
dit <sup>t</sup> māt <sup>t</sup>	d <sup>t</sup> ātmat, d <sup>t</sup> itamaty.
thōe <sup>t</sup> māt <sup>t</sup>	thāymak.
rāt <sup>t</sup>	rāt <sup>t</sup> , rā <sup>t</sup> r <sup>t</sup> .
mōtasūt <sup>t</sup>	mut <sup>t</sup> sāt <sup>t</sup> h <sup>t</sup> .
tāt <sup>t</sup>	tat <sup>t</sup> , tat <sup>t</sup> .
yēlāt <sup>t</sup>	ye tā <sup>t</sup> t <sup>t</sup> .
wōt <sup>t</sup>	vāt <sup>t</sup> , vāt <sup>t</sup> , vāt <sup>t</sup> , vāt <sup>t</sup> , vāt <sup>t</sup> .
yit <sup>t</sup>	yi, yet <sup>t</sup> , yā <sup>t</sup> r <sup>t</sup> , ye <sup>t</sup> ty.
nēciv <sup>t</sup>	nechiv.

## KAULA STEIN

pōlādōv <sup>t</sup>	polādec <sup>t</sup> .
mahaniv <sup>t</sup>	mahn <sup>t</sup> yiy.
kañiv <sup>t</sup>	kañyev <sup>t</sup> .
shēstrāv <sup>t</sup>	shastrev <sup>t</sup> .
biy <sup>t</sup>	bēy.
bōy <sup>t</sup>	bāi, bāy.
day <sup>t</sup>	diya.
ladōy <sup>t</sup>	ladāi.
gawōy <sup>t</sup>	gavāi.
hū hāz <sup>t</sup>	yāhaz <sup>t</sup> .
rīnz <sup>t</sup>	rānz, rēnz, rīnz.
pāz <sup>t</sup>	paz, paz <sup>t</sup> .
rūz <sup>t</sup>	rōz, rōz <sup>t</sup> .

## Words ending in i

i	a, i.
zūnadabi	zūn <sup>t</sup> dabi.
sōhib-i	sāhibi.
dādi	dā <sup>t</sup> de.
vōlād-i	vulādi.
mahmōd-i	mahmūd <sup>t</sup> .
handi	handi, handi.
dōn-handi	don handi.
gōlañicē-handi	gude nyechi handi.
kōndi	kōnda.
sandi	sandi, sandi.
pūtashēha-sandi	pādshahāsandi.
mōl <sup>t</sup> -sandi	mā <sup>t</sup> l <sup>t</sup> sandi.
ām <sup>t</sup> -sandi	amisandi.
tām <sup>t</sup> -sandi	tām <sup>t</sup> sandi.
vazīra-sandi	vazīrasandi.
sapadi	sapād <sup>t</sup> .
wōdi	vōd <sup>t</sup> e, vud <sup>t</sup> e, vōdye.
yād-i	yādī.
sānamargi	son <sup>t</sup> margā.
bēhi	behe.
bōchi	bo che.
nēchi	n <sup>t</sup> eche, nyeeche.
phahi	phahi.

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh'e.
hak'h-i	ha'khi.
rakhi	rakhi, rak'h'e.
bakhi	bakhi, bak'h'e.
bār'shi	barshu.
wālawāshi	vāle vāske.
athī	a'thī, a'thī, at'.
ūthī	ūthī.
wōthī	vuthi.
gatsi	gatsa, gatse,
	gatsē, gatsi.
mē gatsi	m'egatse.
matshi	matsa, mats'e.
ratsi	rats' han.
māji	māje, māji,
	māj, mā'ji.
dōda-māji	dod'māj.
krāji	krāje.
aki	ak', aki.
bal'ki	balki.
lōyik-i	lā'ki, lāyiki.
dōli	doili.
gali	ga'li.
dōkhil-i	dākh'li.
kōli	kul'e, kulje.
kuli	kul'.
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sula.
tēli	telā, teli, til'.
rāt'li	rāt'li.
yēli	yeli, yel'.
ami	am', ami, am',
	ami, a'm',
	a'mi, a'm',
	a'mi, amis.
kami	kami.
hukm-i	huk'ma.
salāmi	salāmi.

KAULA	STEIN
namī	nam'.
tamī	lam', tami, tam',
	ta'mi, ta'mi.
patimi	pat'amī.
yēmī	yam', ye'mi.
yimī	yami, yemi.
trēyimī	treyimi.
bani	bang, bani.
dini	dina.
din-i	din'.
hani	hani.
dachini	dach'na.
wuchani	vuch' ne.
khēni	khyeni.
khōni	kun'a.
kuni	kane, kan', kani,
	kan', ka'ni,
	ka'n'.
kuni-kani	kun'ka'n'.
kuni	kunq, kuni,
	kun'.
phōlani	pholen', phuleni,
	phulen'.
tōlani	tōlani.
manī	mane.
zamīni	zenāni.
anani	anani.
k'nani	kanani.
panani	panane, panan',
	panani,
	paneni.
wanani	wanani.
zanāni	zanana, zanāna
wōtharani	wutherani.
karani	karana, kar'ni,
	karani,
	karā'ni.
mārani	mārani.
uērani	nā'rini.
kāsani	kāsi'ni, khāsani.
wasani	wasani.



KAULA	STEIN
<i>khôtûni</i>	<i>khâtûni,</i> <i>khâtûnî,</i> <i>khâtûni,</i> <i>khâ tûnî,</i> <i>khâtûnî.</i>
<i>nultân-i</i>	<i>nultân'.</i>
<i>atâni</i>	<i>atâni.</i>
<i>vâtâni</i>	<i>vâtâne.</i>
<i>vani</i>	<i>vane.</i>
<i>yini</i>	<i>yini.</i>
<i>lâyîni</i>	<i>lâyîne.</i>
<i>myâni</i>	<i>myâni.</i>
<i>zâni</i>	<i>zâne, zâne.</i>
<i>zêni</i>	<i>za'ni, z'âni.</i>
<i>rôzani</i>	<i>rôzan'.</i>
<i>bêni</i>	<i>be'nye.</i>
<i>ka'ni</i>	<i>kanye, ka'nye.</i>
<i>mâl'kâni</i>	<i>malkânye,</i>
<i>panâni</i>	<i>paneh'e,</i> <i>panehye.</i>
<i>tilavâni</i>	<i>tilavânye.</i>
<i>dapi</i>	<i>dapi, dapi.</i>
<i>thapi</i>	<i>tha'pi.</i>
<i>bâri</i>	<i>bâ'ri.</i>
<i>kabari</i>	<i>kab'ra.</i>
<i>dâri</i>	<i>dâ'ri, dâ'ri.</i>
<i>dûri</i>	<i>dûri.</i>
<i>dâdâri</i>	<i>dad'ri.</i>
<i>garî</i>	<i>gar', ga'ri.</i>
<i>guri</i>	<i>gur'.</i>
<i>makh'r-i</i>	<i>makhri.</i>
<i>shâmshêri</i>	<i>shamshêr',</i> <i>shamsêri,</i> <i>samshêri.</i>
<i>kari</i>	<i>ka're, ka'rê,</i> <i>ka'ri, ka'ri.</i>
<i>kûri</i>	<i>kôd', ko'd'e,</i> <i>kôd',</i> <i>kôd'i,</i> <i>kôr'e.</i>
<i>phikiri</i>	<i>phikri.</i>

KAULA	STEIN
<i>laskari</i>	<i>laskarg,</i> <i>laskar',</i> <i>laskha'ri,</i> <i>khal'kun.</i>
<i>lari</i>	<i>lâ'ri.</i>
<i>t'ri</i>	<i>tulari.</i>
<i>mâch-t'ri</i>	<i>mâch-tulari,</i> <i>mâch-tulari,</i> <i>mâsh-tulari.</i>
<i>mari</i>	<i>mari, mâr'i.</i>
<i>miñê-mari</i>	<i>ming' mâr'i.</i>
<i>tôri</i>	<i>tô'ri.</i>
<i>lîtri</i>	<i>li'tri.</i>
<i>tsûri</i>	<i>tsûri, tsu'r',</i> <i>tsû'r', tsû'ri.</i>
<i>kông-wâri</i>	<i>kung'wâr'.</i>
<i>nazari</i>	<i>naz'ri, naz'ri.</i>
<i>âsi</i>	<i>âs', âsî, â's'.</i>
<i>ka'si</i>	<i>ka'sî, kâ'sî.</i>
<i>kôsi</i>	<i>kâsi.</i>
<i>lasi</i>	<i>lasq.</i>
<i>watsi</i>	<i>wâ'nai.</i>
<i>ti</i>	<i>tî, t'e, t'i.</i>
<i>ati</i>	<i>at', at', a'ti, at'e.</i>
<i>bôti</i>	<i>bot'.</i>
<i>kâh ti</i>	<i>kahti.</i>
<i>pêth' ti</i>	<i>p'eti.</i>
<i>kati</i>	<i>kat', kotî, ka'ti,</i> <i>ka'ti, kat'e,</i> <i>kat'i, katye.</i>
<i>la'fi</i>	<i>laf', lafi.</i>
<i>tâl' ti</i>	<i>tâ'ti.</i>
<i>ma'ti</i>	<i>mat'.</i>
<i>mê-ti</i>	<i>mâ'ti, m'eti.</i>
<i>hêkmat-i</i>	<i>kekamati.</i>
<i>drâti</i>	<i>drâtis.</i>
<i>hazrat-i</i>	<i>hazrat, hazrat',</i> <i>hazra't',</i> <i>hazret,</i> <i>hazret',</i> <i>hâzret.</i>

KAULA	STEIN
suti	sut <sup>i</sup> .
tati	tal <sup>i</sup> , ta'ti, ta't <sup>i</sup> , tal <sup>o</sup> .
ti-ti	titi.
tō-ti	tōt <sup>i</sup> .
ts <sup>a</sup> -ti	tsati.
uuti	val <sup>i</sup> , va't <sup>i</sup> , va'ti, val <sup>o</sup> e.
uūti	vāt <sup>i</sup> , vā't <sup>i</sup> , vāt <sup>o</sup> .
yēti	yat <sup>i</sup> , yet <sup>i</sup> .
yi-ti	yi ti.
yiti	yeti, yit <sup>i</sup> .
hāvi	hāyvi.
shēstravi	shast <sup>o</sup> rvi, shūt <sup>o</sup> rvi.
bāyi	bāy <sup>o</sup> , bāye.
grēt <sup>i</sup> -bāyi	grēt bāye, grēt <sup>o</sup> bāye.
dōgi	dōye.
āgayi	āgaye.
khēgi	kheye.
lāyi	lāye.
salayi	salaya.
cārpāyi	palangas.
pa <sup>r</sup> 'yi	pa <sup>r</sup> 'riye.
deū-yi	de <sup>o</sup> y <sup>o</sup> .
hawā-yi	havāye.
yiyi	yīye.
zi	ze.
dizi	dizi.
bēh'zi	bih zi.
khēzi	khyēzi.
tsān'zi	tsan <sup>o</sup> zi.
sanzi	sanzi, sanzi.
pātashāha-sanzi	pādshahasanzi.
pātashēha-sanzi	pādshahq sanzi, pādshahq sanzi
ān <sup>i</sup> -sanzi	a <sup>i</sup> misanzi.
sōnara-sanzi	sunqr sanzi, sunqr sanzi.
yāra-sanzi	yārisanzi.

KAULA	STEIN
rōzi	rōzi.
kār'zi	ka <sup>r</sup> 'zi.
marāz-i	marāj.
was'zi	vaz'za.
vici	vizē.
pōv'zi	pā <sup>o</sup> vzi.
kyūzi	kyūzi, kyū ze, kyū zi, kyū <sup>o</sup> z <sup>i</sup> .
ti-kyūzi	ti kyū zi.
aziz-i	aziza, azizq.

## Words ending in ī

curdī	curdī.
saragi	sargi, sargi, sargēh.
shōhi	shāhi.
pātashōhi	pādshāhi, pādshāhi, pād <sup>o</sup> shāhi.
jūshi	jōshi.
hab-jūshi	habjōshi.
icbālī	us bālī.
dōli	dā <sup>o</sup> li.
tasali	tas <sup>o</sup> li.
miskini	miskini.
vōphādōri	vuph dā <sup>o</sup> ri, vuphā dā <sup>o</sup> ri, vupha dā <sup>o</sup> ri.
tamaskhuri	tavinē kuri.
phakiri	fakiri.
nōkari	uaukri, nōk <sup>o</sup> ri.
pari	pa <sup>o</sup> r <sup>i</sup> , pa <sup>o</sup> ri.
hazūri	hazūri.
vaziri	vaziri.
vēsi	vesi.
fi	tih.
balti	balti.
masnavi	masnavi.
guznavi	guznavi.
pānavi	pānavi.



KAULA	STEIN
yī	yi.
jūdōyī	zhudāi.
wōphōyī	vuphāi.
bē-wōphōyī	bēvophāi.
bēwōphōyī	bē vuphāi.
gum-rōyī	gum <sup>n</sup> rā yiy.

Word ending in ō

kē-hō k<sup>n</sup>qho, kyaho.

Words ending in ō

ō	o.
sōhibō	sāhibō.
hō	hō.
khōs <sup>n</sup> hō	khāsīhō.
ākhō	ākhu.
tsākhō	tsākhu.
kathō	kathu.
phakīrō	fakīrō.
icazirō	vaziro.
hatō	hatō.
jūwō	jūo.
khōdāyō	kodāyu.
khyō	kh <sup>n</sup> au.
atsayō	atsayo.
arz ō	arzo.

Words ending in ō

lagahō	lagaha.
chalahō	chalahā.
dimahō	dīm <sup>n</sup> ha.
yimahō	yimaha.
yīth tshunahō	yetsang ha.
karahō	kare ha, karaha.
bāwahō	bāva ha.
hāwahō	hāw <sup>n</sup> ha.

Words ending in <sup>n</sup>

amōb <sup>n</sup>	amōb.
sumb <sup>n</sup>	sumb.
ritas sumb <sup>n</sup>	ritasumb.

KAULA	STEIN
boḏ <sup>n</sup>	būḏ.
doḏ <sup>n</sup>	duḏ.
dōḏ <sup>n</sup>	dāḏ, dōḏ.
shoḏ <sup>n</sup>	shoḏ.
thoḏ <sup>n</sup>	thud.
koḏ <sup>n</sup>	kur.
moḏ <sup>n</sup>	mud.
mūḏ <sup>n</sup>	mōḏ, mūd.
gōḏ <sup>n</sup>	gund.
hoḏ <sup>n</sup>	hund.
pātashōhi-hoḏ <sup>n</sup>	pādashāhihund.
kōthi-hoḏ <sup>n</sup>	kaṭ <sup>n</sup> eshund.
mājē-hoḏ <sup>n</sup>	māje hund.
lālan-hoḏ <sup>n</sup>	lālan hund.
tihōḏ <sup>n</sup>	tihund.
tuhōḏ <sup>n</sup>	tuhund.
koḏ <sup>n</sup>	kund.
soḏ <sup>n</sup>	sund.
asoḏ <sup>n</sup>	am <sup>n</sup> sund.
sōhiba-soḏ <sup>n</sup>	sāhib <sup>n</sup> sund.
pātashāha-soḏ <sup>n</sup>	pādashāh <sup>n</sup> sund.
pātashēha-soḏ <sup>n</sup>	pādashah <sup>n</sup> sund,
	pādashah <sup>n</sup> sund.
shēnāka-soḏ <sup>n</sup>	shināka <sup>n</sup> sund.
mōḏ <sup>n</sup> -soḏ <sup>n</sup>	māḏ <sup>n</sup> sund.
ām <sup>n</sup> -soḏ <sup>n</sup>	am <sup>n</sup> sund,
	gmisund,
	q <sup>n</sup> mi sund.
gōlāma-soḏ <sup>n</sup>	gulāma <sup>n</sup> sund.
sōdāgāra-soḏ <sup>n</sup>	sundāgāra <sup>n</sup> sund.
phakīra-soḏ <sup>n</sup>	fakīra <sup>n</sup> sund.
sōnara-soḏ <sup>n</sup>	sunga <sup>n</sup> sund.
yāra-soḏ <sup>n</sup>	yāra <sup>n</sup> sund.
khōdāyō-soḏ <sup>n</sup>	khudāy <sup>n</sup> sund.
sapōḏ <sup>n</sup>	sapud.
rūḏ <sup>n</sup>	rūd.
syōḏ <sup>n</sup>	syud, s <sup>n</sup> ud.
log <sup>n</sup>	log, lug.
lōḡ <sup>n</sup>	lōḡ.
shōḡ <sup>n</sup>	shung.
tog <sup>n</sup>	tug.

KAULA	STEIN	KAULA	STEIN
wuch <sup>u</sup>	wuch.	kól <sup>u</sup>	kól.
lyukh <sup>u</sup>	lúk <sup>h</sup> .	mól <sup>u</sup>	mól, mōr.
roah <sup>u</sup>	ruah.	buñul <sup>u</sup>	buñyúl.
luah <sup>u</sup>	lut.	tul <sup>u</sup>	tul.
khoth <sup>u</sup>	khut.	tsol <sup>u</sup>	tsul.
thōth <sup>u</sup>	tōt. Cl. tōth <sup>u</sup> .	yēñēwól <sup>u</sup>	yēñgi eól, yēñyivól, yēñy <sup>u</sup> eól.
kuth <sup>u</sup>	kut.		
moth <sup>u</sup>	mut.		
tōth <sup>u</sup>	tōt. Cl. thōth <sup>u</sup> .	zól <sup>u</sup>	zól.
woth <sup>u</sup>	eut, vuth.	kyom <sup>u</sup>	kyum.
wōth <sup>u</sup>	eoť, eut, voth, vuth.	trēyūm <sup>u</sup>	treyimi.
yūth <sup>u</sup>	yūth.	pōntsūyūm <sup>u</sup>	pānts <sup>u</sup> ām.
byūth <sup>u</sup>	byūt, byūť, byōth, byōťh, byūth.	kadun <sup>u</sup>	kadun.
dyūth <sup>u</sup>	dyūt, dyuť, dyūth <sup>u</sup> , vuch.	ladun <sup>u</sup>	ladun.
kyuth <sup>u</sup>	kypa.	mangun <sup>u</sup>	mangun.
myūth <sup>u</sup>	myūt.	hūn <sup>u</sup>	hūn.
zyūth <sup>u</sup>	zyuť.	đēshun <sup>u</sup>	đēshun.
gōts <sup>u</sup>	gōts, guts.	tsōn <sup>u</sup>	tsun.
hyuk <sup>u</sup>	h <sup>u</sup> a, hyu.	gatsun <sup>u</sup>	gatsun.
khābuk <sup>u</sup>	kābuk.	qsh <sup>u</sup> kun <sup>u</sup>	qshkun, qskun.
bāguk <sup>u</sup>	bāguk <sup>u</sup> .	galun <sup>u</sup>	galun.
dōhuk <sup>u</sup>	dohuk.	tulun <sup>u</sup>	tulun.
watharanul <sup>u</sup>	vat <sup>u</sup> ramuk.	anun <sup>u</sup>	anun.
nayistānuk <sup>u</sup>	nayis tānuk.	khanun <sup>u</sup>	khamun.
wanuk <sup>u</sup>	vanuk.	panun <sup>u</sup>	panen, panun.
jēnatuk <sup>u</sup>	jan <sup>u</sup> tuk, jan <sup>u</sup> tukh.	dapun <sup>u</sup>	dopun.
amyuk <sup>u</sup>	am <sup>u</sup> kuy, am <sup>u</sup> uk, amyuk, a <sup>u</sup> m <sup>u</sup> uk.	sōmb <sup>u</sup> run <sup>u</sup>	sōmb <sup>u</sup> run.
kamyuk <sup>u</sup>	kam <sup>u</sup> uk.	sapharun <sup>u</sup>	safarun.
gōdanyuk <sup>u</sup>	gudeñyuk.	watharun <sup>u</sup>	vat <sup>u</sup> run.
hatsyuk <sup>u</sup>	hats <sup>u</sup> uk.	kurun <sup>u</sup>	karun.
ól <sup>u</sup>	ól.	mārun <sup>u</sup>	mārun.
phol <sup>u</sup>	phul.	sōn <sup>u</sup>	sōn.
phōl <sup>u</sup>	phul.	sōn <sup>u</sup>	sun.
shēkul <sup>u</sup>	shuhul.	āsūn <sup>u</sup>	āsun.
		khasun <sup>u</sup>	khasun.
		bikarmājūn <sup>u</sup>	vikarmājūn.
		tsatun <sup>u</sup>	tsatun.
		wātun <sup>u</sup>	vātun.
		atsun <sup>u</sup>	atsun.
		uon <sup>u</sup>	un.
		nērawun <sup>u</sup>	nērawun.



KAULA	STEIN
<i>trāwun</i> <sup>a</sup>	<i>trāwun</i> .
<i>kāsawun</i> <sup>a</sup>	<i>kāsawun</i> .
<i>yun</i> <sup>a</sup>	<i>h<sup>a</sup>ün, yün</i> .
<i>byon</i> <sup>a</sup>	<i>b<sup>a</sup>ün, b<sup>a</sup>yün</i> .
<i>cyon</i> <sup>a</sup>	<i>chun, ch<sup>a</sup>un</i> .
<i>cyön</i> <sup>a</sup>	<i>chön, chön<sup>a</sup>, chöng, ch<sup>a</sup>ön</i> .
<i>dyun</i> <sup>a</sup>	<i>dyun</i> .
<i>hyon</i> <sup>a</sup>	<i>h<sup>a</sup>un</i> .
<i>khyon</i> <sup>a</sup>	<i>khyun</i> .
<i>myön</i> <sup>a</sup>	<i>myän, myön</i> .
<i>zyun</i> <sup>a</sup>	<i>zün, z<sup>a</sup>ün, zyün</i> .
<i>zon</i> <sup>a</sup>	<i>zun</i> .
<i>bōzun</i> <sup>a</sup>	<i>bōzun</i> .
<i>sōzun</i> <sup>a</sup>	<i>sōzun</i> .
<i>gusōn</i> <sup>a</sup>	<i>gosōny</i> .
<i>dop</i> <sup>a</sup>	<i>dop, dop<sup>a</sup>, dup, dup<sup>a</sup></i> .
<i>bōr</i> <sup>a</sup>	<i>bōr</i> .
<i>mōdur</i> <sup>a</sup>	<i>mudur</i> .
<i>gur</i> <sup>a</sup>	<i>gur</i> .
<i>gūr</i> <sup>a</sup>	<i>gūr</i> .
<i>phor</i> <sup>a</sup>	<i>phurtaz</i> .
<i>kor</i> <sup>a</sup>	<i>kuḍ, kqr, kur, kur<sup>a</sup></i> .
<i>mor</i> <sup>a</sup>	<i>mud</i> .
<i>mōr</i> <sup>a</sup>	<i>mōḍ, mōr</i> .
<i>pūr</i> <sup>a</sup>	<i>pūr</i> .
<i>tsōpōr</i> <sup>a</sup>	<i>tsopōr</i> .
<i>khōwur</i> <sup>a</sup>	<i>khāwur</i> .
<i>hyor</i> <sup>a</sup>	<i>h<sup>a</sup>ur, hyūr</i> .
<i>phyūr</i> <sup>a</sup>	<i>p<sup>a</sup>ūr</i> .
<i>ōs</i> <sup>a</sup>	<i>ās, ās, ās<sup>a</sup>, ōs</i> .
<i>bus</i> <sup>a</sup>	<i>bus</i> .
<i>ot</i> <sup>a</sup>	<i>at<sup>a</sup>, ot, ut, qth, uth</i> .
<i>hot</i> <sup>a</sup>	<i>hut</i> .
<i>hoṭ</i> <sup>a</sup>	<i>hot</i> .
<i>khot</i> <sup>a</sup>	<i>khōṭ<sup>a</sup>, khut, khut<sup>a</sup>, khuth, kut</i> .

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<i>khōṭ</i> <sup>a</sup>	<i>khut</i> .
<i>koṭ</i> <sup>a</sup>	<i>koṭ</i> .
<i>koṭ</i> <sup>a</sup>	<i>khuth</i> .
<i>kūt</i> <sup>a</sup>	<i>kūt</i> .
<i>loṭ</i> <sup>a</sup>	<i>loṭ</i> .
<i>āmōt</i> <sup>a</sup>	<i>āmūt</i> .
<i>rūd<sup>a</sup>mot</i> <sup>a</sup>	<i>rōḍ<sup>a</sup>mut, rūd<sup>a</sup>mut</i> .
<i>gamōt</i> <sup>a</sup>	<i>gammūt, gōmus, gomūt</i> .
<i>gōmōt</i> <sup>a</sup>	<i>gamūt, gomūt</i> .
<i>lōg<sup>a</sup>mot</i> <sup>a</sup>	<i>lōg<sup>a</sup> mut</i> .
<i>dyūṭh<sup>a</sup>mot</i> <sup>a</sup>	<i>dyūṭmut</i> .
<i>lyūkh<sup>a</sup>mot</i> <sup>a</sup>	<i>l<sup>a</sup>ūkhmut, lyūkhmut</i> .
<i>gōl<sup>a</sup>mot</i> <sup>a</sup>	<i>gōlmut</i> .
<i>mumōt</i> <sup>a</sup>	<i>momūt</i> .
<i>on<sup>a</sup>mot</i> <sup>a</sup>	<i>on muth</i> .
<i>pēmōt</i> <sup>a</sup>	<i>p<sup>a</sup>ēmūt, pyāmūt, pyūmūt</i> .
<i>kor<sup>a</sup>mot</i> <sup>a</sup>	<i>kurmūt</i> .
<i>ōs<sup>a</sup>mot</i> <sup>a</sup>	<i>āsmūt</i> .
<i>roṭ<sup>a</sup>mot</i> <sup>a</sup>	<i>ruḍmut</i> .
<i>rōṭ<sup>a</sup>mot</i> <sup>a</sup>	<i>roṭ<sup>a</sup>mut</i> .
<i>wōṭ<sup>a</sup>mot</i> <sup>a</sup>	<i>voṭ<sup>a</sup>mut, vōṭ<sup>a</sup>muth</i> .
<i>dyut<sup>a</sup>mot</i> <sup>a</sup>	<i>dyutmut, dyut<sup>a</sup>mut, dyūṭ<sup>a</sup>mut</i> .
<i>thow<sup>a</sup>mot</i> <sup>a</sup>	<i>thāy mut</i> .
<i>thōw<sup>a</sup>mot</i> <sup>a</sup>	<i>thāwmut, thāy<sup>a</sup>mut</i> .
<i>lādyōmōt</i> <sup>a</sup>	<i>lāḍ<sup>a</sup>ōmut</i> .
<i>nyūmōt</i> <sup>a</sup>	<i>nyāmūt</i> .
<i>noṭ</i> <sup>a</sup>	<i>nut</i> .
<i>poṭ</i> <sup>a</sup>	<i>phoṭ, phut, put, puth</i> .
<i>roṭ</i> <sup>a</sup>	<i>rōṭ, rut</i> .
<i>drōṭ</i> <sup>a</sup>	<i>drōṭ</i> .
<i>troṭ</i> <sup>a</sup>	<i>truṭ</i> .
<i>hoṭ</i> <sup>a</sup>	<i>hoṭ<sup>a</sup>, host<sup>a</sup></i> .

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<i>gryūst<sup>u</sup></i>	<i>grost.</i>	<i>krūnā<sup>a</sup></i>	<i>k<sup>a</sup>rand.</i>
<i>tot<sup>u</sup></i>	<i>thuth, tot, tut.</i>	<i>tsūnā<sup>a</sup></i>	<i>tsund.</i>
<i>tsot<sup>u</sup></i>	<i>tsōt.</i>	<i>wuch<sup>a</sup></i>	<i>wuch.</i>
<i>wōt<sup>u</sup></i>	<i>vāt, vōt, vōt<sup>i</sup>, vōt, voth.</i>	<i>bōlbōsh<sup>a</sup></i>	<i>bōlbōsh.</i>
<i>yūt<sup>u</sup></i>	<i>yūt.</i>	<i>hish<sup>a</sup></i>	<i>hish.</i>
<i>dyut<sup>u</sup></i>	<i>d<sup>i</sup>ut, dyut, dyuth.</i>	<i>zēth<sup>a</sup></i>	<i>zūth.</i>
<i>kyut<sup>u</sup></i>	<i>kh<sup>i</sup>ut, khyuth, k<sup>i</sup>ut, kyut, kyuth.</i>	<i>wōtsh<sup>a</sup></i>	<i>vuts.</i>
<i>tsyot<sup>u</sup></i>	<i>tsut, ts<sup>i</sup>ut, ts<sup>i</sup>ut.</i>	<i>wūtsh<sup>a</sup></i>	<i>vuts.</i>
<i>tyūt<sup>u</sup></i>	<i>tyūt.</i>	<i>dōmbij<sup>a</sup></i>	<i>dumbij.</i>
<i>hōt<sup>u</sup></i>	<i>hōts, huts.</i>	<i>dūj<sup>a</sup></i>	<i>dōje.</i>
<i>bōw<sup>u</sup></i>	<i>bōu.</i>	<i>shēh<sup>a</sup>j<sup>a</sup></i>	<i>shahij.</i>
<i>thōw<sup>u</sup></i>	<i>thāy.</i>	<i>lūj<sup>a</sup></i>	<i>laj.</i>
<i>lōw<sup>u</sup></i>	<i>lāy.</i>	<i>mang lūj<sup>a</sup></i>	<i>mang<sup>3</sup>laj.</i>
<i>mōkalōw<sup>u</sup></i>	<i>moklau.</i>	<i>mōj<sup>a</sup></i>	<i>māj, mōj.</i>
<i>nōw<sup>u</sup></i>	<i>nāy, nōy.</i>	<i>dōda-mōj<sup>a</sup></i>	<i>dod<sup>3</sup>māj.</i>
<i>parzanōw<sup>u</sup></i>	<i>parza nāy, parza nāy.</i>	<i>wōramōj<sup>a</sup></i>	<i>wur māj, wur<sup>3</sup>mōj.</i>
<i>sōmb<sup>3</sup>rōw<sup>u</sup></i>	<i>somb<sup>3</sup>rau, somb<sup>3</sup> rau.</i>	<i>wōlinj<sup>a</sup></i>	<i>vālinje.</i>
<i>tsamruw<sup>u</sup></i>	<i>tsam ru, tsam<sup>3</sup>ru.</i>	<i>tuj<sup>a</sup></i>	<i>tuj.</i>
<i>trōw<sup>u</sup></i>	<i>trōv.</i>	<i>gāt<sup>a</sup>j<sup>a</sup></i>	<i>gātij.</i>
<i>shēstruoc<sup>u</sup></i>	<i>shast<sup>3</sup>ro.</i>	<i>tsūj<sup>a</sup></i>	<i>tsaj, tsaj<sup>3</sup>y.</i>
<i>nēcnyu<sup>u</sup></i>	<i>n<sup>3</sup>echu.</i>	<i>wōj<sup>u</sup></i>	<i>vāj, vāj, vāj<sup>3</sup>.</i>
<i>mahanyu<sup>u</sup></i>	<i>mahn<sup>3</sup>yu.</i>	<i>kōm<sup>u</sup></i>	<i>kām, kāmā, kōm.</i>
<i>bōy<sup>u</sup></i>	<i>boy, bōy.</i>	<i>trōm<sup>u</sup></i>	<i>trōm.</i>
<i>būz<sup>u</sup></i>	<i>bōz.</i>	<i>satim<sup>a</sup></i>	<i>sātīm<sup>3</sup>.</i>
<i>poz<sup>u</sup></i>	<i>puz.</i>	<i>pōntsīm<sup>a</sup></i>	<i>pāntsīm, pānts<sup>3</sup>um.</i>
<i>apoz<sup>u</sup></i>	<i>apuz.</i>	<i>trēyim<sup>a</sup></i>	<i>triyim.</i>
Words ending in <sup>a</sup>		<i>dōn<sup>a</sup></i>	<i>dān.</i>
<i>dōhūc<sup>u</sup></i>	<i>dohuch.</i>	<i>zabōn<sup>a</sup></i>	<i>zabān<sup>3</sup>y.</i>
<i>nayistānūc<sup>u</sup></i>	<i>nayis tān nuch.</i>	<i>dīn<sup>a</sup></i>	<i>dīn<sup>3</sup>y.</i>
<i>azic<sup>a</sup></i>	<i>azich.</i>	<i>chōn<sup>a</sup></i>	<i>chān<sup>3</sup>.</i>
<i>buq<sup>a</sup></i>	<i>buq.</i>	<i>kūn<sup>a</sup></i>	<i>kan.</i>
<i>thūq<sup>a</sup></i>	<i>taq, tor.</i>	<i>wālūn<sup>a</sup></i>	<i>wālūn<sup>3</sup>y.</i>
	<i>Cf. thūr<sup>a</sup>.</i>	<i>nūn<sup>a</sup></i>	<i>nañy.</i>
<i>kūq<sup>a</sup></i>	<i>kūq. See also kūr<sup>a</sup>.</i>	<i>anūn<sup>a</sup></i>	<i>anān<sup>3</sup>, anēn<sup>3</sup>y.</i>
		<i>tsunūn<sup>a</sup></i>	<i>tsūnēn<sup>3</sup>y.</i>
		<i>panūn<sup>a</sup></i>	<i>panen, panen<sup>3</sup>, panēn<sup>3</sup>y, paniñy.</i>



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<i>karūn<sup>a</sup></i>	<i>karin<sup>a</sup>, kareñy, kariny.</i>
<i>son<sup>a</sup></i>	<i>sān<sup>a</sup>, sã<sup>a</sup>ñy.</i>
<i>wasūñ<sup>a</sup></i>	<i>vasan<sup>a</sup>.</i>
<i>bikarmājēñ<sup>a</sup></i>	<i>vikarmājiteñy.</i>
<i>mōñ<sup>a</sup></i>	<i>mōteny.</i>
<i>bachūñ<sup>a</sup></i>	<i>bachāvinny.</i>
<i>pakawūñ<sup>a</sup></i>	<i>pak<sup>a</sup>vañy.</i>
<i>mākalāwūñ<sup>a</sup></i>	<i>mākalāvañy.</i>
<i>yīñ<sup>a</sup></i>	<i>yiny.</i>
<i>cyōñ<sup>a</sup></i>	<i>ch<sup>a</sup>ān, ch<sup>a</sup>ān<sup>a</sup>, ch<sup>a</sup>ān<sup>a</sup>.</i>
<i>chyōñ<sup>a</sup></i>	<i>chāny.</i>
<i>myōñ<sup>a</sup></i>	<i>myē, mēñy, m<sup>a</sup>ēñ, myēñ, m<sup>a</sup>ēñy.</i>
<i>zūñ<sup>a</sup></i>	<i>zany, za<sup>a</sup>n<sup>a</sup>.</i>
<i>ōñ<sup>a</sup></i>	<i>ār.</i>
<i>thūr<sup>a</sup></i>	<i>tar, tūr, Of. thūd<sup>a</sup>.</i>
<i>ath<sup>a</sup>r<sup>a</sup></i>	<i>atar.</i>
<i>kūr<sup>a</sup></i>	<i>kūñ, kūr, khūd. See also kūñ<sup>a</sup>.</i>
<i>kūr<sup>a</sup></i>	<i>kār, kār<sup>a</sup>.</i>
<i>phikir<sup>a</sup></i>	<i>fik<sup>a</sup>r, phikir.</i>
<i>t<sup>a</sup>r<sup>a</sup></i>	<i>tulār.</i>
<i>māch-t<sup>a</sup>r<sup>a</sup></i>	<i>māch tulār.</i>
<i>mūr<sup>a</sup></i>	<i>mār.</i>
<i>mūñ-mūr<sup>a</sup></i>	<i>mīng<sup>a</sup> mār.</i>
<i>nūr<sup>a</sup></i>	<i>mūr.</i>
<i>tūr<sup>a</sup></i>	<i>tār.</i>
<i>tsūr<sup>a</sup></i>	<i>tsūr.</i>
<i>zēr<sup>a</sup></i>	<i>zēr, z<sup>a</sup>ēr.</i>
<i>ōñ<sup>a</sup></i>	<i>ār.</i>
<i>phūt<sup>a</sup></i>	<i>phut.</i>
<i>rūt<sup>a</sup></i>	<i>rat.</i>
<i>bōñ<sup>a</sup></i>	<i>bātñ, bātñ.</i>
<i>dīt<sup>a</sup></i>	<i>dītñ.</i>
<i>khāt<sup>a</sup></i>	<i>khatñ, katñ.</i>
<i>kīt<sup>a</sup></i>	<i>kītñ.</i>
<i>kōñ<sup>a</sup></i>	<i>kātñ.</i>
<i>adātūt<sup>a</sup></i>	<i>qātāt.</i>

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<i>āmūt<sup>a</sup></i>	<i>āmūtñ.</i>
<i>gamūt<sup>a</sup></i>	<i>gamūtñ.</i>
<i>tsūñ<sup>a</sup>mūt<sup>a</sup></i>	<i>tsajmātñ, tsajāmātñ.</i>
<i>hēkmūt<sup>a</sup></i>	<i>hekāmātñ.</i>
<i>mumūt<sup>a</sup></i>	<i>mōmūtñ.</i>
<i>tsuñ<sup>a</sup>mūt<sup>a</sup></i>	<i>tsūñy mūtñ.</i>
<i>uñ<sup>a</sup>mūt<sup>a</sup></i>	<i>uñ<sup>a</sup>mūtñ.</i>
<i>pēmūt<sup>a</sup></i>	<i>p<sup>a</sup>mātñ.</i>
<i>kūr<sup>a</sup>mūt<sup>a</sup></i>	<i>kārmutñ, kurmūtñ.</i>
<i>parzanōñ<sup>a</sup>mūt<sup>a</sup></i>	<i>parza nāñ mūtñ.</i>
<i>trōñ<sup>a</sup>mūt<sup>a</sup></i>	<i>trau mūtñ.</i>
<i>rōñ<sup>a</sup></i>	<i>rātñ.</i>
<i>uñ<sup>a</sup></i>	<i>vātñ, vātñ.</i>
<i>yūt<sup>a</sup></i>	<i>yītñ.</i>
<i>gōñ<sup>a</sup></i>	<i>gau, gau, gūñ.</i>
<i>shēstrōñ<sup>a</sup></i>	<i>shust<sup>a</sup>rōñ.</i>
<i>būñ<sup>a</sup></i>	<i>bōñ.</i>
<i>hūñ<sup>a</sup></i>	<i>hanñ, hunñ.</i>
<i>gurēñ-hūñ<sup>a</sup></i>	<i>gur<sup>a</sup>ēñ-hanñ.</i>
<i>yihūñ<sup>a</sup></i>	<i>yihātñ.</i>
<i>sūñ<sup>a</sup></i>	<i>sanz, sunñ,</i>
	<i>sanzñy, sūññ.</i>
<i>khūvanda-sūñ<sup>a</sup></i>	<i>kōvandāsūññ.</i>
<i>pātashāha-sūñ<sup>a</sup></i>	<i>pādshāh sanz,</i>
	<i>pādshāhasanz.</i>
<i>pātashēho-sūñ<sup>a</sup></i>	<i>pādshahāsanz,</i>
	<i>pādshahāsanzñ.</i>
<i>rājē-sūñ<sup>a</sup></i>	<i>rājasanz,</i>
	<i>rājasanzñ.</i>
<i>mōñ<sup>a</sup>-sūñ<sup>a</sup></i>	<i>mā<sup>a</sup>ñ<sup>a</sup>-sanz,</i>
	<i>mā<sup>a</sup>ñ<sup>a</sup>ñsanz,</i>
	<i>mā<sup>a</sup>ñ<sup>a</sup>ñsanzñ.</i>
<i>ām<sup>a</sup>-sūñ<sup>a</sup></i>	<i>amīsanz,</i>
	<i>amīsanzñ.</i>
<i>gōlāma-sūñ<sup>a</sup></i>	<i>gulāmāsanzñ.</i>
<i>tām<sup>a</sup>-sūñ<sup>a</sup></i>	<i>ta<sup>a</sup>ñsanzñy.</i>
<i>sōma-sūñ<sup>a</sup></i>	<i>sūñsanzñ.</i>
<i>phakira-sūñ<sup>a</sup></i>	<i>fakīrasanzñ,</i>
	<i>fakīrasanzñ.</i>

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śōnara-sūnz <sup>a</sup>	sunar sūnz, sunarsūnz.
wōrūz <sup>a</sup>	vurūz.
wuz <sup>a</sup>	daj.
nāyēz <sup>a</sup>	nāyiz.

Words ending in u  
gatshu gatsu.  
nu nu.

Word ending in ā  
sanīyāsū sanīyās<sup>a</sup>.

Words ending in b

	āb.
sabab	sabab.
dab	dab.
dōb	dob.
gōb	gāb.
khāb	kāb, kāc.
khūb	khūb.
sōhīb	sāhīb.
wahab	wahab.
par wahab	parwahab.
mōjub	mōjūb.
phamb	phamb, pamb.
sōb	sāb.
tab	tap.
kitāb	kitāb.
jēwāb	javāb.
sawāb	sawāb.

Word ending in c  
khar<sup>c</sup> kharj.

Words ending in d or ḍ  
had had<sup>a</sup>.  
khōḍ khod.  
kōḍ kād, kāḍ, kād,  
kāḍ<sup>d</sup>.  
kākad kākad, kakad.  
lad lad.

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jēḍ <sup>d</sup>	jal <sup>ḍ</sup> d.
mad	mad <sup>ḍ</sup> .
hamud	hamud.
ahmad	ahmad.
mahmad	mahamad, muhammad.
nād	nād.
and	and.
band	band.
gand	gand.
shānd	shānd.
yārkaḍ	yārkaḍ.
pasand	pasand, pasand
khāwcaḍ	khāwcaḍ, kāwcaḍ.
dard	dard.
murād	murād.
vir <sup>d</sup>	vir <sup>d</sup> .
rasad	rasat.
wustād	ustād, vustad, vustād.
waḍ	vaḍ.
yād	yād.
nōyid	nāyid.
phar <sup>y</sup> ād	pharyād, pheryād.
zad	zad.
zid	zid.
muhimzad	mohim zad.

Words ending in g

bāg	bāg.
bāg	bāng.
lāg	lāg.
mōc lāg	maulāk.
nāg	nāg.
palang	palang, palang, palaṅg.
mang	mang.
prang	prang.
wutsha-prang	wutsh <sup>a</sup> prang.



KAULA	STEIN	KAULA	STEIN
zang	zang.	shēh	she.
drāg	drāg.	shēhan-shāh	shāhqnshāh.
yēg	yeg.	pādashāh	pādshah, pādshāh, pād <sup>2</sup> shāh.
Words ending in h		pātashēh	pādshah, pādshāh, pād <sup>2</sup> shāh.
āh	ah.	lūth <sup>2</sup> āh	kutha.
bēh	be.	rāthāh	rātha.
bōh	bo, bu.	sāthāh	sātha.
marhabāh	marhaba.	sēthāh	setā, setā, sethā, sethā.
subuh	subu.	kēntshāh	kh <sup>2</sup> ē, kh <sup>2</sup> ē tsa, khyē, khyē tsa, khyētsa, kēn <sup>2</sup> tsa, keñ <sup>2</sup> tsā, kēbā, k <sup>2</sup> ēntsa, k <sup>2</sup> ētsa, k <sup>2</sup> ētsā, k <sup>2</sup> ētsa, k <sup>2</sup> ētsā, kyē tsa, kyētsa.
hēch	hech.	jāh	ja, jā.
wuch	wuch.	akh	ak, akh.
dah	da.	ākh	āk.
dōh	do, doh.	kāh	ka.
d <sup>2</sup> h	dū.	kāh	kah.
judāh	zhudā.	kēh	khyē, k <sup>2</sup> ē, k <sup>2</sup> ē, kyā, kyē.
aj <sup>2</sup> dāh	azhda.	kīh	kih.
sadāh	sadau.	bēkh	b <sup>2</sup> ēk, byēk.
mustādāh	mustāda.	labakh	labak.
alvidāh	al vida.	sabakh	sabak.
yēlūh	yerā.	dikh	dik.
gāh	ga, gā, gah.	kādikh	ka <sup>2</sup> dik, karik, ka <sup>2</sup> rik.
āgāh	āga.	kūd <sup>2</sup> kh	ko <sup>2</sup> duk.
bēgāh	begā.	ko <sup>2</sup> duk	kūruk.
pagāh	pag <sup>2</sup> , pagā.	bandūkh	bandūk.
hargāh	har ga, har gā, hargā.	sapadakh	sapadak.
shōra-gāh	shōra ga, shōragā.	yīd <sup>2</sup> kāh	idgāh.
hēh	h <sup>2</sup> e.	nazdikh	nazdik.
shūbiēh	shuybeke, shūybihe.		
chēh	sha, che, chu.		
chih	che, chi, chu, ch <sup>2</sup> q.		
chih	chī.		
chuh	che, chu, chuh.		
pātashēhāh	pādshāh.		
khēh	k <sup>2</sup> e.		
akkāh	akha.		
dādikhāh	dād kha.		

KAULA	STEIN	KAULA	STEIN
gôkh	gâk.	chvakh	chu nak.
lagakh	lagak.	chunukh	tsunuk.
lugêkh	lugin.	shênâkh	shînâk.
chêkh	chak, chek.	dop <sup>u</sup> nakh	dop <sup>u</sup> nak,
chikh	chuk.		dop <sup>u</sup> nak,
chukh	chuk, chukq.		dopu nak,
wuchukh	vuchak.		dopunak.
wuchikh	vuchuk.	kâr'nakh	ka'rinak.
wuchukh	vuchuk, vucuk.	kor <sup>u</sup> nakh	kurnak.
wuch <sup>u</sup> kh	vuchuk.	mâranakh	mârenak.
wuch'hakh	vuch hak.	riû <sup>u</sup> nakh	ruû <sup>u</sup> nak.
katikô chukh	kati kôchuk.	dyut <sup>u</sup> nakh	dyut <sup>u</sup> nak,
khêkh	kyek.		dyutnak,
samokhukh	sam <sup>u</sup> kukh.		dyû <sup>u</sup> nak.
dimahakh	dim <sup>u</sup> hak.	tsônukh	tsônuk.
phakh	phak.	hōu <sup>u</sup> nakh	hōy nak.
dop <sup>u</sup> hakh	dop hak, dophak.	thōu <sup>u</sup> nakh	thāenak.
karahakh	kar <sup>u</sup> hak.	zânakh	zânak.
kor <sup>u</sup> hakh	kur hak.	ûû <sup>u</sup> kh	qûyik.
karuhukh	kar <sup>u</sup> huk.	kaûûêkh	kanyek.
shêkh	shak, shôk.	weûênakh	waûye nak.
qsh'kh	qshik.	pâkh	pâk.
pôshâkh	poshak.	dopukh	dopuk.
mûth <sup>u</sup> kh	motuk.	rakh	rakh.
won <sup>u</sup> thakh	wunthak.	bûr <sup>u</sup> kh	bar <sup>u</sup> k, barqk.
gatshakh	gatsak.	môbârah	mubâarak.
dâp <sup>u</sup> zihêkh	dabzy hek,	drâkh	drâk.
	dabzi hek.	shrâkh	shrâk.
lîkh	lekh.	shêrikh	sherik.
lôkh	lôk.	krêkh	krâk, krêk,
tasail kêh	tasâikq.		krêkh.
tulukh	tuluk.	karakh	karak.
wôlikh	vôlik.	korêkh	ka'rik, ka'rikh.
zôlukh	zâluk, zâluk.	kârikh	karik.
makh	mak.	korukh	karuk, koruk,
dî <sup>u</sup> makh	dî <sup>u</sup> mak.		kuruk.
dapyâmakh	dap <sup>u</sup> amak.	kûr <sup>u</sup> kh	karuk.
ankâh	anka, ankâ.	porukh	paçuk.
ânikh	anik, qnik.	phut <sup>u</sup> ruxh	phut <sup>u</sup> rux.
anukh	anuk.	âsakh	âsak.
onukh	onuk, unuk.	ôukh	âsuk, ôsuk.



KAULA	STEIN
khasakh	khasak.
mushtākh	mushtak.
wātukh	wīlak.
dyutukh	d <sup>u</sup> ūthuk, d <sup>u</sup> utuk, d <sup>u</sup> ūtuk, dyutuk.
hyotukh	h <sup>u</sup> ūtuk.
dib <sup>u</sup> kh	dibuk.
thōvikh	thāvik.
thōv <sup>u</sup> kh	thāvuk.
milūv <sup>u</sup> kh	mil <sup>u</sup> vik.
trōvukh	trāvuk.
yēkh	yek.
āyēkh	āyik.
byākh	b <sup>u</sup> ēk, byāk.
byēkh	b <sup>u</sup> ēk.
bacyōkh	bachōk.
lōyikh	lāyak.
lōyukh	lāyuk.
nyākh	nyūk.
anyēkh	anyūk.
niyēkh	niyak.
pēyēkh	p <sup>u</sup> eyak.
h <sup>u</sup> rēyēkh	h <sup>u</sup> rēyak.
karyūkh	kārūk.
mōryūkh	mār <sup>u</sup> ūk, mā <sup>u</sup> ryūk.
bōzakh	bōzak.
dzikh	dīz <sup>u</sup> ek.
lazakh	lazak.
nāzikh	n <sup>u</sup> azūk, n <sup>u</sup> ēzik, n <sup>u</sup> ēzik, nazdik, nēzik.
dāp <sup>u</sup> zēkh	dabzik.
sapūz <sup>u</sup> kh	sap <sup>u</sup> zək.
ālāh	alla, allah.
bulbulāh	bulbula.
lūh-lūh	lolo, lolō.
kālāh	kāla.
salāh	salā.

KAULA	STEIN
sōlāh	sāla.
zālāh	zālq, zālā.
shēmāh	shamā, shamā.
kōm <sup>u</sup> āh	kāma.
tanāh	tanā.
mafi māh	maf <sup>u</sup> ma.
wumāh	vuma.
nōh	nu.
bīnāh	bīnā.
dānāh	dāng.
gōnāh	gund.
vuchunāh	vuchuna.
zanānāh	zanāng.
vig <sup>u</sup> nāh	vighya.
daph	dap.
thaph	tap, thap, thaph.
shāph	shāp.
kuluph	kulup.
sar <sup>u</sup> ph	sarp.
yinsāph	insāf, yin sāf.
yūsūph	yūsūf, yūnsf.
tāph	tāp.
rāh	ra.
brōh	brō.
brūh	broh.
khabarāh	kabara.
brūh-brūh	bro-bro.
shēharāh	shehra.
phakirāh	fakiru.
phākirāh	fik <sup>u</sup> ra.
trēh	tre.
trih	tre.
eyūr <sup>u</sup> āh	yūra.
nazarāh	nazar.
sāh	sq, su.
suh	so, su.
gāsh	gāsh.
hōsh	hōsh.
khash	kash, pash.
khōsh	khush, khush.
phāsh	phāsh.

KAULA	STEIN	KAULA	STEIN
yih suh	yisu.	rahath	rahat.
nāsh	nāsh.	mārahath	mār <sup>h</sup> hat.
nīsh	nīsh.	ḡshith	ḡshith.
āl <sup>h</sup> -nāsh	āl <sup>h</sup> -nāsh.	mashith	mashith.
manōsh	manōsh.	muthith	matit.
mē-nish	m <sup>e</sup> enish.	wēthith	vuthit, vutit.
pōsh	pēsh.	ḡyūthuth	ḡyūthut.
pharōsh	pharōsh.	kath	kat, kath.
trēsh	trēs, trēsh.	kēth	k <sup>e</sup> et, kyet,
wōsh	wōsh.		kh <sup>e</sup> ath,
gīwāsh	ghāsh, gāsh.		khygth.
ta wōsh	tavōsh.	akith	a <sup>k</sup> ith.
yīsāh	īsā.	kētāh	kēta.
bakh <sup>o</sup> cōyish	bakcāyish,	wōktāh	nukhta.
	bakhshāyish.	sak <sup>o</sup> th	sak.
ath	at, at <sup>h</sup> , at, at <sup>h</sup> ,	pōlith	pā <sup>l</sup> ith.
	a <sup>t</sup> <sup>h</sup> , ath.	tulith	tulit.
ēth	āth.	wōlith	vālit.
tih	tī.	sōlith	sālit.
bōj <sup>h</sup> -bath	bāj <sup>o</sup> vat.	math	mat.
dith	dīt.	yimāmath	yimāmat.
kaḡlith	ka <sup>r</sup> it, ka <sup>r</sup> it,	tāmath	tāmat.
	ka <sup>r</sup> ith.	yāmath	yāmat.
ganḡlith	ganḡit.	khazmath	kismat.
wōridāth	wa <sup>r</sup> <sup>o</sup> dāth.	khizmath	khismat.
gath	gat.	nūth	n <sup>u</sup> it.
lōgith	lāgūt.	anūth	anit.
shōngith	shungit.	bōnḡth	bōnḡ.
kath	hat, hat.	amānath	amānat.
kēth	het, hūt, hitan,	brōnḡth	brōnt.
	h <sup>e</sup> et, h <sup>e</sup> eth,	wanūth	vanit.
	h <sup>e</sup> eth.	zīnith	z <sup>e</sup> enith.
bihith	behit, bihit,	wūn <sup>o</sup> th	vañyit.
	bihith.	path	pat, path.
khath	khath.	pēth	p <sup>e</sup> et, p <sup>e</sup> et, pyet,
tāhkhūth	tākhūt, tākūt.		pyet, p <sup>e</sup> eth,
daskhath	daskath.		p <sup>e</sup> eth.
maḡlahath	maḡla hat,	bāpath	bāpat.
	maḡlahat.	hāpath	hāpat.
nahūth	nghūt.	hāpūth	hāput.
ziyāphath	ziāfat.	paḡpūth	paḡpit.



KAULA	STEIN	KAULA	STEIN
rāth	rāt, rāth.	wasith	vasit.
rēth	rit, rēth.	sōyīsth	sōyist.
raṭh	rat.	tath	tai, tath, tai <sup>re</sup> .
barith	barit.	khatith	ka'tith.
sōmb <sup>re</sup> rith	sūmbrit.	raṭith	raṭit, raṭit.
khōrūth	khārūt.	mōkh raṭith	mokraṭit.
phirūth	phirit.	tsaṭith	tsa'tith.
phīrūth	phērit, phirit, phērith, phe'rith.	wōtith	vātīt, vō'tith.
shīrith	shērit.	dabōvith	dabāvīt.
watharīth	vatq'rith.	wath	vat, vath.
karēth	ka'rit.	wāth	vāṭ.
karūth	karit, qarit, ka'rit, ka'rit, ka'rith, ka'rith.	wōth	vut.
korūth	karut, kurut.	wōth	vut, vuṭ.
marīth	marit.	hōvath	hōvut.
mārath	mārat.	thāvath	thāvat.
mōrith	mā'rūt.	thōvuth	thāvut.
nīrith	nērit, nē'rith.	wōkavith	wok <sup>re</sup> vīt.
prath	prat.	sōmb <sup>re</sup> rāvuth	sōmb <sup>re</sup> rāvuth.
pōrith	pō'rūt.	trōvith	trāvīt, trā'vīt, trō'vith, trā'vith.
pūrith	pū'rūt.	tsāv ath	tsāvat.
sōrith	sā'rūt.	yēth	yat.
sūrath	sūrath.	yith	yat, yat, yet, yath.
khōbsūrath	khāb surat, khōbsurat, khōb sūrat, khōbsūrat, khōb-sūrath.	tarbyēth	taṛq byat.
mutbarīth	mutb <sup>re</sup> rit.	mashīyēth	mashīyat.
dōh ta rāth	dokht <sup>re</sup> rāt.	zurγāth	zur yāt.
sath	sat, sath.	nasīyēth	nasīyat.
sāth	sāth.	nās'yēth	na's'yat, na'siyat.
rukhsath	rukhsat, rukhsath.	was yith	vasyat, vasyat.
kōsūth	khāsūt, khā'sūth.	zāth	cāth.
lāl sath	lāl <sup>re</sup> sat.	būzith	bōzīt.
phursath	fursath.	būzuth	bōzuth.
vasth	vast.	munazāth	mun <sup>re</sup> zāt.
		dēca-zāth	dyav <sup>re</sup> zāth.
		ḡ <sup>re</sup> h	su, ḡa, ḡa, ḡi, tsu.
		atsh	ats.
		gath	gats, gats'.

KAULA	STEIN
shōbō	shūts.
shēkkōbō	sakōtsa.
kōntōbō	kōtsa.
tōratō	tōrastō.
vih	v'e.
wōh	voh.
dawōh	dawa, dawā.
dāwōh	dāvā.
hawōh	havā.
bēnawōh	bē navā.
siwōh	siva.
photuwōh	photo va.
nēcuyōh	nichuva.
yih	ye, yi, yim, yiy.
yuh	yi.
yūh	yi, yū.
tōb'yōh	tō'bya.
khyuh	khyau.
āth' kyāh	at'kyā.
kyāh	k'ya, kya, kyā, kyah. Cf. kyā.
ās' kyāh	as'kya.
vārayāh	vārya, vārya.
kōtyāh	kāi t'ya, kā't'ya, kō'tya.
āyē yih	āyīye.
z'h	za, ze, z'i.
zāh	za.
hānzāh	hānzā.
Words ending in j	
bāj	bāj', bājā.
khar'j	kharj, khar'j.
māhrāj	mahr'raj.
Words ending in l	
bulbul	bulbul.
dil	dil.
badal	budal.
gāl	gāl.
hāl	hāl.
bōd'hāl	bānd'hāl.

KAULA	STEIN
phal	phal.
tsājahāl	tsat'hāl, tsāt'hāl.
jēl	jol.
kāl	kāl.
shēkal	shakal.
lāl	lāl, lāl', tal.
ālil	ālil.
dalil	dalil.
zalil	zalil.
māl	māl, māl'.
mōl	mul.
lālmāl	lāl māl.
nāl	nāl.
pāl	pāl.
as'l	asl, asq.
tal	tal, thal.
chēh tal	chetal.
putal	putal.
vātāl	vātāl.
mārawātāl	mārawātāl.
tsāwāl	tsāwāl.
sawāl	sawāl.
ku'twāl	ku'twāl, ku't'wāl.
pyāwāl	pyāwāl.
azāl	azāl, azq.

## Words ending in m

ām	ām.
dim	dim.
ādam	ādam.
kadam	kadam, kadām.
mukadam	mukadan.
sapodum	sapanum.
yīdam	idam.
gōm	gōm.
mangum	mangum.
chēm	chām, chem.
chīm	chīm, chum.
	ch'um, chyum
chum	chum, chum',
	chum'.



KAULA	STEIN	KAULA	STEIN
<i>larē chim</i>	<i>larichim.</i>	<i>wālanam</i>	<i>wāle nam.</i>
<i>lōhlari chim</i>	<i>lō larichim.</i>	<i>tsōn<sup>a</sup>nam</i>	<i>tsāny nam.</i>
<i>wuchēm</i>	<i>wuchun.</i>	<i>dapnam</i>	<i>dapnam.</i>
<i>wuchim</i>	<i>wuchun</i>	<i>dop<sup>a</sup>nam</i>	<i>dopu nam.</i>
<i>gōham</i>	<i>gōham.</i>	<i>dōr<sup>a</sup>nam</i>	<i>dōr'i nam.</i>
<i>logham</i>	<i>log<sup>a</sup>ham.</i>	<i>harēnam</i>	<i>ka'ri nam.</i>
<i>taghēm</i>	<i>tag<sup>a</sup>cham.</i>	<i>karinam</i>	<i>karnam.</i>
<i>pātashēham</i>	<i>pādshaham,</i> <i>pādshaham,</i> <i>pādshaham.</i>	<i>kor<sup>a</sup>nam</i>	<i>kur nam,</i> <i>kur<sup>a</sup> nam.</i>
<i>khām</i>	<i>khām, kām.</i>	<i>tōr<sup>a</sup>nam</i>	<i>tā'ri nam.</i>
<i>muhim</i>	<i>mohim, muhim,</i> <i>muh'im.</i>	<i>tsōt<sup>a</sup>nam</i>	<i>tsel<sup>a</sup>nam.</i>
<i>dop<sup>a</sup>ham</i>	<i>dop ham.</i>	<i>wanum</i>	<i>wanum.</i>
<i>yibrāhim</i>	<i>ibrāhim.</i>	<i>hāwanam</i>	<i>hāw<sup>a</sup>nam.</i>
<i>mōr<sup>a</sup>ham</i>	<i>mōrham.</i>	<i>hōw<sup>a</sup>nam</i>	<i>haunam.</i>
<i>khashēm</i>	<i>khashim.</i>	<i>thōw<sup>a</sup>nam</i>	<i>thāynam.</i>
<i>dyūthum</i>	<i>dyūthum.</i>	<i>trōw<sup>a</sup>nam</i>	<i>traunam,</i> <i>trāunam,</i> <i>trāynam.</i>
<i>kūr<sup>a</sup>tham</i>	<i>k<sup>a</sup>r tam.</i>	<i>lōy<sup>a</sup>nam</i>	<i>lāyīnam.</i>
<i>tsē kūr<sup>a</sup>tham</i>	<i>tsik<sup>a</sup>r tam.</i>	<i>aām</i>	<i>aāyām.</i>
<i>gatsēm</i>	<i>gab<sup>a</sup>em.</i>	<i>arām</i>	<i>arām.</i>
<i>kam</i>	<i>kam.</i>	<i>bar<sup>a</sup>m</i>	<i>baram.</i>
<i>hakim</i>	<i>hakim.</i>	<i>garum</i>	<i>garm.</i>
<i>hukum</i>	<i>hukam, hukm,</i> <i>hukum.</i>	<i>mah<sup>a</sup>ram</i>	<i>mah<sup>a</sup>ram.</i>
<i>mahkam</i>	<i>mah kam,</i> <i>mahkam.</i>	<i>karēm</i>	<i>kairim.</i>
<i>lākam</i>	<i>lākam.</i>	<i>kārim</i>	<i>karim, ka'rim</i>
<i>aslāmalaikum</i>	<i>aslā malaikum.</i>	<i>kūr<sup>a</sup>m</i>	<i>karim.</i>
<i>wālaikum</i>	<i>wālai kum.</i>	<i>yikrām</i>	<i>ikrām.</i>
<i>ālam</i>	<i>ālam.</i>	<i>narm</i>	<i>narām.</i>
<i>gōlām</i>	<i>gūlām.</i>	<i>kasam</i>	<i>kasam, khasam,</i> <i>kasam.</i>
<i>halām</i>	<i>halām.</i>	<i>kas<sup>a</sup>m</i>	<i>kas<sup>a</sup>m.</i>
<i>salām</i>	<i>salām, salām.</i>	<i>āsīm</i>	<i>āsīm.</i>
<i>zulm</i>	<i>zulm.</i>	<i>beum</i>	<i>āsum.</i>
<i>nam</i>	<i>nam.</i>	<i>tam</i>	<i>tam.</i>
<i>nōm</i>	<i>nom.</i>	<i>tim</i>	<i>tim, tim', tim<sup>a</sup>.</i>
<i>lod<sup>a</sup>nam</i>	<i>lud<sup>a</sup>nam,</i> <i>lud<sup>a</sup>nam,</i> <i>ludnam.</i>	<i>tum</i>	<i>tum.</i>
<i>gabshanam</i>	<i>gabse nam.</i>	<i>ditam</i>	<i>ditam.</i>
		<i>ditim</i>	<i>ditim.</i>
		<i>bēhtam</i>	<i>beh tam.</i>
		<i>wuch'tōm</i>	<i>wuch tōm.</i>

KAULA	STEIN
khêtam	k'ê tam.
hâvтам	hâvтам.
thâvтам	thâvтам, thâv tam.
yitam	yitam.
bôvтам	bôv tam.
thâvтам	thâvтам, tâvтам.
dop <sup>u</sup> там	dopтам.
vâvтам	vâvтам.
yim	yim.
âyām	âyām.
âyēm	âyēm.
diyām	diyām.
gayēm	gayēm.
tsâjyām	tsân <sup>u</sup> jām.
anyām	gânyām.
banyām	ban <sup>u</sup> âm.
vcanyām	vcn <sup>u</sup> âm.
pyām	pyām.
pâyēm	pâyēm.
dap <sup>y</sup> ām	dap <sup>y</sup> âm.
dap <sup>z</sup> ēm	dap <sup>z</sup> ēm.

## Words ending in n

an	an.
bôn	bun.
bāban	bāban.
shūbān	shōbān, shūbān.
sōhibān	sāhibān.
lobun	lobun.
sōban	sāban.
biyābān	biyā bān.
zabān	zabān.
kālacēn	kāl <sup>u</sup> chen.
racēn	rachen.
dōn	don.
dādēn	dāden.
gadān	garān.
godun	godun.
tsāulān	tārān.

Cf. tsārān.

KAULA	STEIN
kadān	karān.
kadān	kadān karān.
kadōn	korōn <sup>u</sup> .
kadun	karun.
kodun	kodun, kudun, korun, kurun.
kūd <sup>u</sup> n	kadūn, kadun.
lodun	lodun, ludun.
mōdān	mādēn, ma <sup>u</sup> dān, maidān.
gāndin	gandin.
gandun	gundun.
sandēn	nāndin, sandyan.
pātushēha-sandēn	pādshah <sup>u</sup> vandyan.
tasandēn	tasānden.
gardan	gardān.
vudān	vadān.
nōyidan	nōyidan, nā <sup>u</sup> ydān.
zādan	zādan.
pātushāhzādan	pādshāh zādan, pādshāhzādan.
lagān	lagān.
lōgun	lāgun, lōgun.
nāgun	nāgan.
nigīn	nigīn.
mangān	mangān.
pargan	pargan.
martsevāgun	martsevāngan.
zāgān	zāgān.
han	han, hān, hen.
bahan	bahan.
bēhān	bihān.
rubhān	rubhān.
rub <sup>u</sup> han	ruban.
chān	chān, ch <sup>u</sup> ān.
achēn	achan.
lich <sup>u</sup> n	lichin.
vuchān	vuchān.



KAULA	STEIN	KAULA	STEIN
wuchin	vuchin.	pōthin	pāthin, pātin.
wuch <sup>n</sup>	vuchan, vuchin, vucun.	kār'than	ka'rtan.
wuchun	vuch <sup>n</sup> , vuchun, vucun, vucun <sup>n</sup> .	ōs <sup>n</sup> than	ōstan.
wuchahan	vucehan.	tsnun	tsūn.
shēhan	shahān.	gathān	gatsan.
pādashāhan	pādshahan.	gathān	gatsān, gatsun.
pātashēhan	pād'shahān, pādshahan, pādshahan, pādshahān.	pryutshun	prūtsun.
		dawāhan	dawāhan.
		mōkalāwahun	muk <sup>n</sup> lāwā hun.
		jān	jān.
ratshi-han	ratsā hān.	dujān	dujān.
khān	khān.	rājān	rājān.
khēn	khyen.	tuj <sup>n</sup>	tuh jin, tujen, tuyj <sup>n</sup> .
ōkhun	ākhun, ākhun.	kan	kan.
kōd-khān	kād khān.	kun	kōna, kun.
likhan	likhan.	ō-kun	ōkun.
likhān	lēkhān.	path-kun	pot <sup>n</sup> kun, pakun.
mahalakhān	mahala kān, mah <sup>n</sup> lakhān.	lēkan	lekan, Pekan.
lyukhan	likhun.	lōkan	lōkan.
musla-han	musl <sup>n</sup> han.	mulkan	mulken.
k <sup>n</sup> nahan	kan <sup>n</sup> han.	makān	makān.
pinhān	pin hām.	lā-makān	lā makān.
pahān	pahan, pahān.	shēnākan	shinākan.
taraphan	tarfan.	pakān	pakān.
yūsūphan	yusūfan.	pakun	pakun.
kār'-han	ka'q'han.	mārakan	mār <sup>n</sup> kan.
nāra-han	nār <sup>n</sup> han.	miskin	miskin.
shēn	shen.	cālān	chālān chālāng.
dēshān	dēshān.	ningalān	ning <sup>n</sup> lān.
nishin	nishān, nishin, nisān.	hēlān	helen.
nishin	nishin.	chobun	chobun, chulun.
hamnishin	ham nishin.	phōlān	pholān.
athan	athan.	shōlān	shōlān.
bata-han	battāhan.	mōkalān	muklān.
tsēth han	tsēthan.	lālān	lālān.
kathan	kathen.	mulan	malan.
		krālān	krālān.
		tsrālān	tsrālān.

KAULA	STEIN	KAULA	STEIN
tulān	tulān.	kōd-khānan	kādkhānen.
tulin	tulin.	nishīnan	nishīnan,
tulun	tulun.		nishīnan.
putalēn	putalin.	hamnishīnan	ham nishīnan,
vātalan	vāt <sup>l</sup> lan, vāt <sup>l</sup> lan.		ham nishīnan.
mārauātalan	mār <sup>l</sup> vātalan,	bhanān	b <sup>l</sup> nān.
	mār <sup>l</sup> vātalan,	bhunūn	bunūn.
	mārāvāt <sup>l</sup> lan,	k <sup>l</sup> nan	kānan.
	māre vāt <sup>l</sup> lan,	k <sup>l</sup> nān	kānān.
	māre vāt <sup>l</sup> lan,	asmūnan	as <sup>l</sup> mānan.
	mārevāt <sup>l</sup> lan,	lōnān	lōnān.
	mārevātalan,	nanūn	nanūn.
balān	balān.	pananēn	panenen,
valān	valān.		panenēn,
vālān	vālān.		panen <sup>l</sup> en,
vālun	vālun.		panen <sup>l</sup> en.
volun	vidun.	tiy nanūn	tiyanān.
kat <sup>l</sup> vālān	kotcālān,	zanūnan	zanānan,
	kutvālen.		zanānan.
mukadaman	muka daman.	panin	pan <sup>l</sup> en.
gāman	gāman.	shētānan	shētānan.
shāman	shāman.	wanan	xanan, xangan,
lamān	lamān.		vanān,
gulāman	gulāman,	wanān	vanān.
	gulāman.	wanun	vanun.
nōman	nomān.	womun	vinun.
armān	armān.	cyānēn	chān <sup>l</sup> en,
asmān	asmān.		ch <sup>l</sup> ān <sup>l</sup> en.
sāmān	sāmān.	myānēn	myānen.
timan	timan, timan.	zānan	zānan.
yiman	yiman, yiman.	zanēn	zanen, zan <sup>l</sup> en.
sulaymān	sulaymān.	zēnan	z <sup>l</sup> ēnan.
mizmān	miz <sup>l</sup> mān.	zēnān	zēnān.
nūn	nūn.	ūā <sup>l</sup> n	ūā <sup>l</sup> en, anpin.
anān	anān.	bhuā <sup>l</sup> n	bin <sup>l</sup> an, bin <sup>l</sup> en.
anōn	anōn.	zānēn	zangen.
anun	anun, anun.	pān	pān.
onun	anun.	dapān	dapān, dapān,
banān	banān.		dopān.
d <sup>l</sup> nān	dōnān.	dapun	dapun.
kāhuan	kānan.	dopun	dopun.
		borun	borun, burun.



KAULA	STEIN	KAULA	STEIN
sāmb <sup>o</sup> rān	sumb <sup>o</sup> rān.	pōr <sup>o</sup> n	pāran.
dūran	dūran.	pūrun	pōrun, purun.
gudarun	gu <sup>o</sup> rūn.	prārān	prārān.
tōyiphdāran	tā <sup>o</sup> ḡadāran.	srān	srān.
kārdāran	kārdāran.	sārān	sōrān.
garan	garān.	misaran	misran.
bōg <sup>o</sup> rēn	bāg <sup>o</sup> ren.	trēn	tren.
sōdāgūran	sōdāgarān, sōdāgārān.	tārān	tārān.
āhan-gārān	ahengārān.	katarān	kat <sup>o</sup> rān.
harān	harān.	pīlarun	pīlarun.
khōran	kurān.	mubarēn	muts <sup>o</sup> ria.
phērān	phērān.	muborun	muts <sup>o</sup> run.
ṭaharān	tah <sup>o</sup> rān.	jānāvāran	janavāran.
wētharān	eutherān, euthārān <sup>o</sup> .	yārān	yārān.
		yīran	yīran.
tsārān	tsārān.	yīrān	irān.
	Cf. tsāḡlān.	guzarān	guzrān.
mējēran	mējāran.	wazīran	wazīran, wazīrān.
karān	karān.	sān	sān.
karēn	ka <sup>o</sup> rin, ka <sup>o</sup> rin.	āsūn	āsūn.
kārīn	kārīn, ka <sup>o</sup> rin.	khāsān	khāsān.
karun	karun.	kōsun	khāsūn, khōsun.
korun	karun, korun, kurun.	yinsān	insān, yinsān.
kūr <sup>o</sup> n	karān, karun, karūn, karān, karun, ka <sup>o</sup> rin, ka <sup>o</sup> rin, korun.	pōsan	pāsan, pāsan.
phakīran	fakīran, fakīrān.	ōs <sup>o</sup> san	āsān.
lārān	lādān, lārān.	wasān	wasān.
marān	marān.	tān	tān.
mōrun	mārān, mōrun.	ditin	dithin, dit <sup>o</sup> nas.
nārān	narān.	hatan	hatan.
nērān	nerān, nērān.	pōkhtan	pukhtan.
nērun	nērun.	shētān	shētān.
parān	parān.	bikarmājītan	vikarmājītan.
parūn	paḡlān, parān.	latān	latān.
pīran	pīran.	pōtēn	pōt <sup>o</sup> en.
porun	paḡlun.	hāpatan	hāpatan.
		rētan	ritān.
		rotun	rotun, rutun.
		baritēn	bart <sup>o</sup> en.
		satan	satan, satān.
		sōtin	sāḡlīn, sā <sup>o</sup> līn, sōḡlīn.

KAULA	STEIN	KAULA	STEIN
mastan	mast.	banāveun	banāveun.
grēstēn	grēst <sup>ve</sup> en.	manganāveun	manāge nāveun.
nayistān	nayis tān, nayis tān <sup>ve</sup> .	dakhanāveun	dakhe nāveun.
tōtan	tōtun, tōtqn.	pokanāveun	pak <sup>ve</sup> nāveun.
wātān	vātān.	khananāveun	khanenāveun.
thāvtan	thāvt <sup>an</sup> tan.	shanunāveun	shanunāveun.
dyutun	d <sup>ve</sup> ūthun, d <sup>ve</sup> utun, d <sup>ve</sup> ūtun, dyutun, dyūtun.	garanāveun	garq nāveun.
hyotun	h <sup>ve</sup> ūtun, hyūtun.	karanāveun	karandevun.
tsōn	tsun, tsun.	karanāveun	kar naviñy.
bātsan	bātsan, bātsqn, bātsen.	wātanāveun	vāt <sup>ve</sup> nāveun.
dib <sup>ve</sup> n	ditsan, dibsqn, ditsun.	vātandevun	vāte nā veun, vāt <sup>ve</sup> nāveun, vātqnāveun.
hētsan	hītsan.	wātanāveun	vātqnāveun.
hēb <sup>ve</sup> n	hītsan, hītsqn, hītsun, h <sup>ve</sup> eten.	wāna-wān	vān <sup>ve</sup> vān.
shēkhtsun	shakhtsqn.	parzanāveun	parzenāveun.
pāntsan	pāntsen.	parzanāveun	parze nā veun, parze nēy veun.
van	van.	pāvun	pāvun.
vān	vān.	pēvān	p <sup>ve</sup> vān, p <sup>ve</sup> vān.
bōvun	bōvun.	rivān	rivān.
cēvān	ch <sup>ve</sup> vān.	trāvān	trāvān.
nēcivēn	nech <sup>ve</sup> vin, nechevin.	trōvun	trāvun, trōvun, trōvun.
wōranāveun	vura n <sup>ve</sup> ech <sup>ve</sup> vin.	trōv <sup>ve</sup> n	trāvun.
divān	divān.	nōtanāveun	nōt <sup>ve</sup> vān.
gōv <sup>ve</sup> n	gāveun.	vartāvān	vartācān.
bāgvān	bāgvān.	yivān	yivān.
hēvān	h <sup>ve</sup> vān.	bāyēn	bāyen.
hōvun	hāvun, hōvun.	biyēn	beyen.
chāvān	chāvān.	cēyēn	chayen.
chāvun	chāvun.	khōlāyēn	khudāyen.
khēvān	khyavān, khyevān, k <sup>ve</sup> vān.	pātashōhiyēn	pātshahiyēn.
thāvān	thācān.	khyōn	khyān, kyōn.
thōveun	thāveun.	tujyān	tu jān.
lalavān	lalavān.	lāyān	lāyān.
		lōyīn	lāyīn.
		lōy <sup>ve</sup> n	lāyīn.
		lōyun	lāyun, lāyun.
		khālyūn	khā <sup>ve</sup> lyūn.
		vālyūn	vālyūn.



KAULA	STEIN
nyūn	nyūn.
niyūn	niyūn.
pēyūn	p <sup>h</sup> iyen.
mōryūn	mā <sup>h</sup> ryūn.
phu <sup>h</sup> ryūn	phu <sup>h</sup> r <sup>h</sup> ūn.
zan	zan.
zān	zān.
zīn	zīn.
bōzan	bōzan.
bōzān	bōzān, bōzān.
bōzun	bōzun.
būzun	bōzun.
dazān	dazān.
tirandāzan	fīran dāzan.
lāzan	lāzan.
lūz <sup>h</sup> n	lāzun.
nāzan	nāzan.
rōzan	rōzan.
rōzān	rōzān.
sūzun	sōzun.
thā <sup>h</sup> zān	thā <sup>h</sup> vin.
Words ending in ā	
ān	ān.
gōdān	gudā <sup>h</sup> ny, gudēny, gudēn.
kangān	kangān <sup>h</sup> .
kañ	kan <sup>h</sup> .
kiñ	kan <sup>h</sup> .
kākañ	kākin <sup>h</sup> .
tāñ	tāny <sup>h</sup> , tān.
kus-tāñ	kustāny.
ot <sup>h</sup> -tāñ	ottāny, ot <sup>h</sup> tāny.
yot <sup>h</sup> -tāñ	yuttāny.
yut <sup>h</sup> -tāñ	yutāny.
yotāñ	yu tāny.
yutāñ	yutāny.
uñ	vu, vuny.
uñ	vo, vu, vū, vin, cony, vun <sup>h</sup> , vuny, voñy, vūny.

KAULA	STEIN
pānawcōn	pane vā <sup>h</sup> n <sup>h</sup> , pāne vān <sup>h</sup> , pāne vāñy, pānevāñy, pane vāny.
pānawūn	pānevāñy.
katawāñ	kata vāny.
yāñ	yāñy.
Words ending in r	
ār	ār.
bar	bar.
bār	bār.
gabār	gab <sup>h</sup> r, gabār.
khābar	kabur, khal <sup>h</sup> r, khabar, khabar.
bē-khabar	bē khabar.
ayālār	ayāl bār.
nēbar	nēbar, nēbār.
barābar	barābār.
darbār	darbār.
sōbār	sābār.
tōbār	tā <sup>h</sup> bār.
zabar	zabur, zab <sup>h</sup> r, zabar.
dār	dar, dār.
dūr	dūr.
bēdār	bedār, bēdār.
dīdār	dīdār.
bah <sup>h</sup> -dār	bah <sup>h</sup> dār, bah <sup>h</sup> dār.
andar	andar.
bēbi andar	bebīnd <sup>h</sup> r,
nēnd <sup>h</sup> r	nindār.
gar	gar.
gār	gār.
gōr	gār, gā <sup>h</sup> ri.
agar	agar.
āgur	āgur.
parcārdīgār	parcārdīgār.
sōdāgar	saudāgar.

KAULA	STEIN
sōdāgar	soudāgar, sūdāgar, sēdāgar, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yingar.
zargar	zargar.
bōz-gār	bāzi gār.
har	har.
bahār	bahār.
shēhar	shahar.
mashhār	maushār.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphār	wāphār.
shēmshēr	shamshēr.
nēth <sup>r</sup>	nēth <sup>r</sup> , n <sup>r</sup> ētar.
pathar	pathar, potar, putar.
zahar	zahar, zekar.
mējēr	mējār.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakīr	fakīr.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	nukar, nūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmār.

KAULA	STEIN
khumār	kunār.
shēhmār	shahmār, shāhmār.
shumār	shumār.
bē-shumār	bē-shumār, bēshumār.
kashmār	kashmār.
nār	nār.
nēr	nēr.
sōnar	sungar.
zārapār	zār <sup>r</sup> pār, zārā pār.
wōpar	vupar.
sar	zar.
asar	nsar.
sār	sār.
sēr	sēr.
sīr	sīr.
sūr	sūr.
sangsār	sang sār.
takhār	tahsār.
kusūr	kosār.
misar	misār.
samsār	samsār.
tōr	tōr <sup>r</sup> .
altar	ūbtār.
khātīr	khātīr.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vīr	vīr.
bāwar	bāwar.
wumēdicār	yumedicār.
jānāicār	jān <sup>r</sup> icār, jānāicār.
sawār	sawār.
baktāwār	bakhtāwār.
zōrāwār	zōrāwār.
yār	yār, yār <sup>r</sup> .
yōr	yōr.
dyār	dyār.



## KAULA STEIN

<i>hushyūr</i>	<i>hushūr.</i>
<i>tayūr</i>	<i>tayūr.</i>
<i>zār</i>	<i>zār.</i>
<i>zōr</i>	<i>zōr.</i>
<i>bāzar</i>	<i>bāzar.</i>
<i>nazar</i>	<i>naz<sup>r</sup>, nazar,</i> <i>nazar.</i>
<i>mōnzur</i>	<i>mānzūr.</i>
<i>vazūr</i>	<i>vazūr.</i>

## Words ending in s

<i>ās</i>	<i>ās, ās.</i>
<i>ābas</i>	<i>ābas.</i>
<i>dōbas</i>	<i>dobas.</i>
<i>khōbas</i>	<i>kābas.</i>
<i>sōbas</i>	<i>sūbas.</i>
<i>dīs</i>	<i>dīs.</i>
<i>baḍīs</i>	<i>baḍīs.</i>
<i>dōḍīs</i>	<i>dōḍīs.</i>
<i>khōḍas</i>	<i>khūḍas.</i>
<i>kōḍīs</i>	<i>kōḍīs.</i>
<i>kākodas</i>	<i>kākadas.</i>
<i>modīs</i>	<i>modīs.</i>
<i>andas</i>	<i>andas.</i>
<i>cēndas</i>	<i>chandas.</i>
<i>handīs</i>	<i>haṇḍīs.</i>
<i>sandīs</i>	<i>sandīs, sandīs.</i>
<i>pātashēha-sandīs</i>	<i>pādshah<sup>s</sup> sandīs.</i>
<i>khāwandas</i>	<i>khāw<sup>a</sup>ndas,</i> <i>khāwandas,</i> <i>kāwandas,</i> <i>kāwandas.</i>
<i>zādas</i>	<i>zādas, zādās.</i>
<i>shāhzādas</i>	<i>shahzādās.</i>
<i>pātashāhzādas</i>	<i>pādshāh<sup>s</sup> zādās.</i>
<i>gōs</i>	<i>gās, gūs.</i>
<i>gōs</i>	<i>gās, gās, gās.</i>
<i>āgas</i>	<i>āgās.</i>
<i>bāgas</i>	<i>bāgas, bāgās.</i>
<i>nāgas</i>	<i>nāgas, nāgās.</i>

## KAULA STEIN

<i>palangas</i>	<i>palangas,</i> <i>palangas,</i> <i>palangas.</i>
<i>tēgas</i>	<i>tēgas.</i>
<i>togus</i>	<i>togus.</i>
<i>hēs</i>	<i>hqs.</i>
<i>sub<sup>a</sup>has</i>	<i>subhas.</i>
<i>chēs</i>	<i>chqs, ches.</i>
<i>chīs</i>	<i>chqs, chīs, chus.</i>
<i>chus</i>	<i>chus.</i>
<i>yih chus</i>	<i>yichus.</i>
<i>yim chīs</i>	<i>yimchīs.</i>
<i>wōn chus</i>	<i>wuchus.</i>
<i>khōra chēs</i>	<i>khurachqs.</i>
<i>wuchus</i>	<i>wuchus.</i>
<i>dōhas</i>	<i>dohas.</i>
<i>aj<sup>a</sup>dāhas</i>	<i>azhdahas.</i>
<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahas.</i>
<i>mangahas</i>	<i>mang<sup>a</sup> has.</i>
<i>hihis</i>	<i>hihis.</i>
<i>lyukh<sup>a</sup>has</i>	<i>l<sup>a</sup>ukhas.</i>
<i>pātashāhas</i>	<i>pādshahqs,</i> <i>pādshāhas.</i>
<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshahqs,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshahīs,</i> <i>pād<sup>s</sup>shāhas.</i>
<i>khas</i>	<i>khas.</i>
<i>murkhas</i>	<i>murkhas.</i>
<i>lyukhus</i>	<i>l<sup>a</sup>ukhas.</i>
<i>on<sup>a</sup>has</i>	<i>anhas.</i>
<i>tsun<sup>a</sup>has</i>	<i>tsun has.</i>
<i>añēhas</i>	<i>añye has.</i>
<i>dop<sup>a</sup>has</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop<sup>a</sup>has.</i>
<i>yūsūphas</i>	<i>yusūfas, yūsufas.</i>
<i>kor<sup>a</sup>has</i>	<i>kurhas, kur has.</i>

KAULA	STEIN	KAULA	STEIN
phu!r <sup>u</sup> has	phu!r <sup>u</sup> has.	tōkis	tā'kis, tākis.
tamāshēs	tamāshās.	yitakis	yeti kis.
manōshēs	manoshās.	dōrakas	dōrakas.
athas	athas, atas.	ōlis	ōlis.
bathis	bo'this.	yiblis	yib'lis.
kufhis	kufhis, kutis, kutis.	dilas	dilas.
ūn <sup>u</sup> thas	aūythas.	khalas	kalas.
kor <sup>u</sup> thas	kur thas.	khalās	khalās.
mōr <sup>u</sup> thas	mōr thas.	lālas	lālas.
wōthuz	vothuz, vuthus, votus.	mōlis	mā'lis, mō'lyis.
byūthuz	b <sup>u</sup> uthuz.	nālas	nālas.
zūthīs	z <sup>u</sup> ithis.	palas	palas.
dits <sup>u</sup> has	dits <sup>u</sup> has.	pyālas	pyālas.
gatsēs	gatsas, gatses, gats'es, gatsyen.	sālas	sālas.
wōts <sup>u</sup> s	cutsas, cutsus.	sōlas	sālas, sūlas.
wūts <sup>u</sup> s	vatsās.	muslas	mus <sup>u</sup> las.
trōic <sup>u</sup> has	trāy has, trēchas.	paharacōlis	pah <sup>u</sup> ra vālis.
lōy <sup>u</sup> has	lōy <sup>u</sup> has.	zālas	zālas, zālas.
nyūhas	nyū has.	mas	mas.
dun'yāhas	duny <sup>u</sup> has, du'n <sup>u</sup> has.	amis	amis, amīs, amīs suy, a'mis, a'mis.
wārayāhas	vāryahas.	ādamas	ād <sup>u</sup> mas.
lūj <sup>u</sup> s	lajis.	pēmōs	p <sup>u</sup> imōs.
rājēs	rājas, rājōz.	shikamas	shikmas.
kās	kās.	gōlāmas	gulāmas.
kus	kuz.	halamas	hal <sup>u</sup> mas, hal <sup>u</sup> mas, halamas.
akis	akis, akis.	nēmīs	nāmīs, n <sup>u</sup> emīs.
kōmbakas	khumba khas.	arāmas	arāmas.
sabakas	sabakas, sabakas.	trīrimīs	tsīrimīs.
dākas	dākas.	lamīs	lam <sup>u</sup> suy, lamīs, la'mīs.
pōshākas	poshākas, pushākas.	satimīs	satyamīs.
malikas	mal'kas.	yimīs	yamīs, yemīs.
shēnākas	shinākas.	dōyimīs	dūyamīs.
charkas	char kas, charkas.	lōy <sup>u</sup> mas	lōy <sup>u</sup> mas.
shēharakis	sheharakis.	trēyimīs	trēyimīs.
		badanas	badanas, badanas.



KAULA	STEIN	KAULA	STEIN
kōd <sup>1</sup> nas	kpr <sup>a</sup> inas.		kurnas,
koḍ <sup>1</sup> nas	kurānas.		kūr <sup>a</sup> nas.
mōdānas	maidānas,	kūr <sup>a</sup> nas	kar <sup>a</sup> nas, kar <sup>a</sup> nas,
	maidānas,		kar <sup>a</sup> nas,
	mū <sup>1</sup> dānas.		kar <sup>a</sup> nas,
nūdānas	nā dānas.		kar <sup>a</sup> nas,
gond <sup>a</sup> nas	gund <sup>a</sup> nas.		kar <sup>a</sup> nas,
gōnas	gānas, gānas.		kar <sup>a</sup> nas,
hūnis	hūnis.		kur <sup>a</sup> nas,
sub <sup>a</sup> hanas	subahanas.		kūr <sup>a</sup> nas.
chānas	chānas.	māranas	māranas.
khānas	khānas, kānas.	srīnas	srīnas.
lyukh <sup>a</sup> nas	lūk <sup>a</sup> nas,	āsanas	ās <sup>a</sup> nas, ās <sup>a</sup> nas.
	lūk <sup>a</sup> hanas.	ōs <sup>a</sup> nas	ōs <sup>a</sup> nas.
gōj <sup>a</sup> nas	gāj <sup>a</sup> nas.	kōs <sup>a</sup> nas	khā <sup>a</sup> nas.
khōj <sup>a</sup> nas	khāj <sup>a</sup> nas.	bōjanis	but <sup>a</sup> janis.
kanas	kanas,	dit <sup>a</sup> nas	dit <sup>a</sup> nas.
khōl <sup>a</sup> nas	kōl <sup>a</sup> nas.	nayistānas	nayis <sup>a</sup> lānas.
tul <sup>a</sup> nas	tul <sup>a</sup> nas.	tsatanas	tsatanas.
tul <sup>a</sup> nas	tul <sup>a</sup> nas.	dyut <sup>a</sup> nas	dyūth <sup>a</sup> nas,
dāmānas	dāmānas.		d <sup>a</sup> ūt <sup>a</sup> nas,
tsun <sup>a</sup> nas	tsun <sup>a</sup> nas,		dyut <sup>a</sup> nas,
	tsununas,		dyutan <sup>a</sup> nas,
	tsununas.		dyutan <sup>a</sup> nas,
panamis	pananas,		dyut <sup>a</sup> nas,
	pananis,		dyūt <sup>a</sup> nas.
	panenis.	dibūnas	dib <sup>a</sup> nas.
won <sup>a</sup> nas	rununas.	hēbanas	hēbanas.
pānas	pānai, pānas,	hēts <sup>a</sup> nas	hēts <sup>a</sup> nas.
	pānas, pānes.	wanas	wanas.
dop <sup>a</sup> nas	dop <sup>a</sup> nas,	won <sup>a</sup> nas	won <sup>a</sup> nas.
	dop <sup>a</sup> nas,	thāv <sup>a</sup> nas	thāy <sup>a</sup> nas.
	dop <sup>a</sup> nas,	thow <sup>a</sup> nas	thōy <sup>a</sup> nas.
	dopunas,	thōw <sup>a</sup> nas	thāy <sup>a</sup> nas,
	dopunas.		thāy <sup>a</sup> nas.
trop <sup>a</sup> nas	trop <sup>a</sup> nas,	thūv <sup>a</sup> nas	thāy <sup>a</sup> nas,
	trup <sup>a</sup> nas.		thāy <sup>a</sup> nas.
karēnas	ka <sup>a</sup> rinas.	mōkalōw <sup>a</sup> nas	muk <sup>a</sup> lāy <sup>a</sup> nas.
kār <sup>a</sup> nas	karinas.	cyōnis	ch <sup>a</sup> ānis.
kor <sup>a</sup> nas	kur <sup>a</sup> nas,	lāyānas	lāyānas.
	kur <sup>a</sup> nas,	lōy <sup>a</sup> nas	lāy <sup>a</sup> nas.
	kur <sup>a</sup> nas,	lōy <sup>a</sup> nas	lāy <sup>a</sup> nas.

KAULA	STEIN	KAULA	STEIN
myōnās	mē'nās, m'ēnās, m'ē'nās.	shēhmāras	shah mārās, shahmārās.
zinās	zinās, zinās.	nāras	nāras.
būz'nās	bōzus.	sōnāras	sunaras.
gōrānās	gārānās.	sīras	sīras, sīrās.
lūz'nās	laz'nās, lōzānās.	sūras	sūras.
sapañēs	sap'nēyes.	samsāras	samsāras.
dapas	dapas.	apsaras	apsarās.
dapus	dapus.	yāras	yārās, yārās.
dopus	dopūs, dopusā.	phyūrus	ph'ūrus. p'ūrus.
drās	drās.	vazīras	vazīras, vazīrās.
qēras	qēras, qērās.	ōsus	ās, āsus.
garas	garās.	ōsis	āsis.
guris	guris.	ōs'e	ashīs, āsus.
sōdāgaras	saudāgarās.	dāsas	dāsas.
sōdāgaras	saudāgarās, sōdāgarās.	kōsus	khōsus.
grīst'garas	grēst garās, grēstā garās.	sanijāsas	sanijāsas.
shēharas	shahrās, shah'rās, shaharās, sheh'rās, sheharās.	tas	tas.
kharas	kharās.	hatar	hathas, hatās.
khōris	khīris.	hatis	hatis.
sapharas	sof'rās, safaras.	khātīs	katis.
mējēras	mējēras, mējēras.	matīs	matīs.
karas	karās.	mumatis	mom'tīs.
karis	ko'ris.	natīs	natīs.
karōs	karōs.	jēnatar	jan' tas, jan'tas, janatar.
karus	karus.	hāpatas	hāpatas.
kōrus	kurus.	rātās	rātās, rātās.
kūr'e	karīs.	rēlās	rīlās.
phakīras	fakīras, fakīras, fakīrās.	kār'tōs	kār' tōs.
zhikāras	zhikārās.	trātīs	trātīs.
lōris	lāris.	tōtās	tōtās, tōtās.
marīs	marīs.	khōt' tas	khutās.
		natar	nataras.
		batās	batās.
		vōtus	vōtus.
		dyutus	dyutus.
		hyotus	h'ūlus.
		dīt's	dīthas.



## KAULA STEIN

naph <sup>tsas</sup>	naph <sup>tsas</sup> .
wōb <sup>as</sup>	vātsus, vātsus.
tsās	p <sup>as</sup> .
shēkht <sup>as</sup>	shakht <sup>as</sup> .
rātsas	rātsas.
vās	vis.
nēcivis	n <sup>as</sup> ech <sup>as</sup> vis.
hāvus	hāvus.
thāvus	thāvus.
parzanōvus	parzanāvus.
wōr <sup>as</sup> vis	vār <sup>as</sup> vis.
yās	yas.
yus	vis, yus, yūs.
āyās	āyas, āyes.
bīyis	beyas, beyis,
	bīyas.
bōyis	bāyis.
budiyōs	bud <sup>as</sup> ās.
khōdāyās	khudāyas.
guyās	gayas.
lāyus	lāyus.
sanyās	sanyās,
	sanyās, sanyās.
pyōs	p <sup>as</sup> ōs, pyās, pyōs.
pēyēs	p <sup>as</sup> eyes.
rōpayēs	rupias, rupias.
drāyēs	drāyas.
lādēyēs	lādēyes.
tsājyēyēs	tsājēs.
suy yēs	suyyas.
suy yus	suyyus.
gānd <sup>as</sup> zēs	gānd <sup>as</sup> zyes.
māng <sup>as</sup> zēs	mā <sup>as</sup> n <sup>as</sup> g <sup>as</sup> zqs.
māzas	māzas.
pōzus	pāzus.
wuz <sup>as</sup>	dajis.

## Words ending in t or t

mast	mast.
rāpāt	rapāt.
phōrsat	fōrsat.

## Word ending in ts

KAULA	STEIN
pānts	pānts, pānz.

## Words ending in v

āv	āv, āy.
dāv	djav.
gav	gau, gau, gāu,
	gāu.
sār <sup>as</sup> gav	sār <sup>as</sup> gau.
hav	hav.
hāv	hāv.
bēhiv	bīhu.
khāv	khāv.
thāv	thāv.
gatshav	gatsau.
gatsliv	gats <sup>as</sup> u, gatsyu.
jāv	jāo.
malakav	mal <sup>as</sup> kau.
pakiv	pakyu.
ālāv	ālau.
pōlāv	polāv, pulāv.
tsaliv	tsalau, tsal <sup>as</sup> u,
	tsal <sup>as</sup> u.
vālāv	vālau.
dimav	dimau.
nimav	n <sup>as</sup> emau.
nōmav	nomau.
karēmav	karimau.
timav	timau, yimau.
yimav	yimau.
	Cf. yimau.
yimōv	yimau.
nāv	nāv, nāv.
nēv	nyu.
baniv	banjav.
āsh <sup>as</sup> nāv	āsh <sup>as</sup> nāv,
	āsh <sup>as</sup> nāv.

asmānav	asmānav.
zamīnav	zemīnav.
waniv	vanyu, vanju.

KAULA	STEIN
zanêv	za'nyau.
zânau	zânau.
pêv	pyau.
bârav	bârau.
drâv	drây.
gudariv	gud <sup>r</sup> ryau.
khabardârav	kabar dârau, kabardârau, khabar dârau, khâbardârau.
khârav	kârau.
shêrav	shêrau.
tsârav	tsârau.
khâv	krây.
karav	karau.
kariv	ka <sup>r</sup> u.
phakîrav	fakîrau.
nêrav	nêrau.
nîriv	nêru, nê <sup>r</sup> û, nêrgû, nê <sup>r</sup> ryu.
pîrav	pîrau.
trâv	trây.
tôrav	torau, tôrau.
tsûrav	tsûrau. Cl. tsûrau.
wasiv	vas <sup>u</sup> , wasyu.
tâv	thây.
vuch <sup>t</sup> av	vuch tuy.
wân <sup>t</sup> av	van <sup>t</sup> ô, van <sup>t</sup> tōy.
satav	satau.
tsâv	tsây, tsâv.
vâbâv	vâtsau.
thâv <sup>t</sup> av	tâv <sup>t</sup> au.
trôv <sup>t</sup> av	trôv <sup>t</sup> oh.
bûz <sup>t</sup> av	bôz tuy.
rûz <sup>t</sup> av	rôz <sup>t</sup> tuy.
thôv <sup>t</sup> av	thô <sup>t</sup> vyu.
nauv	navau.
phaharnevâv	pahre vîv.
diyv	diyu, diyu.
dôyav	doyau.

KAULA	STEIN
lâdyâv	lâ <sup>t</sup> dyau.
gayâv	gayau.
khyaav	khyaü.
khêyêv	khêyau.
tuyyâv	tu jây.
tsahalyav	tsahalyau.
môkalyâv	muk <sup>t</sup> lyau.
namyôv	nam <sup>t</sup> au.
nyûv	nyû.
bangâv	banyây.
bangôv	banâü.
pyav	pyau.
dapyâv	dapyau.
môdaryiv	mud <sup>r</sup> au.
h <sup>r</sup> ryôv	h <sup>r</sup> au.
lâryâv	lâ <sup>r</sup> ryau.
prâryâv	prâ <sup>r</sup> ryau.
trôvyv	trôvyu.
zuv	zu.
bâzav	bâzau.
nazarbâzav	na <sup>r</sup> bâzan, nazar bâzau.

## Words ending in y

ay	ai.
ây	ây, ây.
oy	oi, oi.
ôy	ôy, ôy.
bây	bai, bái, bây.
bôy	bui.
grist <sup>t</sup> -bây	grêst bây, grêst <sup>t</sup> bây.
dôy	duy.
buday	budai.
ak <sup>t</sup> day	ak <sup>t</sup> dai.
khôdây	khudâ, khudai.
dôd <sup>t</sup> laday	dâ <sup>t</sup> d <sup>t</sup> laulai.
zinday	zindai.
vâday	vâdai.
zyâday	zhâday.
pyâday	pyâday.



KAULA	STEIN	KAULA	STEIN
gay	gai, goi.	jāy	jāi, jāy.
dagāy	dagāi, dagāye, dagāy.	mājy	mā'ji, mā'jiy.
mangay	mangai.	rājy	rāj.
tagy	tagi, tagi.	kiy	k <sup>2</sup> ey, kyēy.
hay	hai.	okuy	akoy.
hāy	hāy.	ūk <sup>2</sup> y	akay.
chēy	chai, che, chi, chay, chōy, chiy.	hargāh-kiy	har <sup>2</sup> gāk <sup>2</sup> ēy.
chiy	chi, chi <sup>2</sup> y, chi <sup>2</sup> y.	gōdañukuy	gud nyukuy.
chuy	chi, chī, chu, chi <sup>2</sup> , chi <sup>2</sup> y, cūy.	tamyukuy	tam <sup>4</sup> kuy.
hargāh-ay	harga hay.	lāy	lāy.
khēy	kh <sup>2</sup> aiy.	balāy	balai.
tīm-hay	tīm hai, tīm hay.	balay	balai.
ān <sup>4</sup> hay	an <sup>4</sup> hai.	sūdurabalay	sudar balai.
kor <sup>2</sup> hay	kur hai.	jēlōy	yala vai.
kūr <sup>2</sup> hay	karhai.	kōlay	kulai.
warihy	vā'ri.	mōkālīy	moklai.
moī <sup>2</sup> hay	mūhai.	salay	salai.
tithay	tīthai.	hawāla-y	hawāla <sup>2</sup> .
tithiy	tīth <sup>4</sup> .	may	mai.
wēthiy	vū'thā.	amiy	ami.
yithay	īthai.	āmiy	am <sup>4</sup> .
yuthuy	h <sup>2</sup> ūtkuy, yūtkuy.	dimay	dimai.
tyuthuy	tūtkuy, tūtkuy, tūtkuy, tyutuy.	dimōy	dimoi.
gatshiy	gatsē, gatsi <sup>2</sup> , gatsiy.	log <sup>2</sup> m <sup>2</sup> y	log <sup>2</sup> mai.
wūtsā <sup>2</sup> y	vatsāyās.	hēmay	hīmai.
manganō <sup>2</sup> hay	manga nāv <sup>4</sup> hai.	lulaham-ay	lade hamai.
yihōy	yahoi.	khēmay	k <sup>2</sup> emai, k <sup>2</sup> emōy.
yihuy	yohoi, yi hāy, yohāy, yūhōi.	dyūth <sup>2</sup> may	dyōt mai.
yōhay	yohoi.	dālomuy	dāle mui.
yuhay	yohoi.	wān <sup>2</sup> may	van <sup>2</sup> mai.
yuhuy	yūhāy.	won <sup>2</sup> may	vunmai.
		bōg <sup>2</sup> rēmay	bāge rēmai.
		tamiy	tam <sup>4</sup> , tam <sup>4</sup> , ta <sup>4</sup> m <sup>4</sup> , ta <sup>4</sup> mi.
		tāmiy	tām <sup>4</sup> .
		tīmay	tīmai.
		tīmay	tīmai.
		yīmay	yīmai.
		yimōy	yimōy.
		gay <sup>2</sup> may	gai mā.

KAULA	STEIN
nay	nai, nāi, nay, nāye.
nīy	nīy.
bē-nay	bumai.
yith-nay	yit <sup>h</sup> -nai.
gobhanay	gab <sup>h</sup> -nai.
kunuy	kunuy.
pakanay	pakenai.
vālanay	vāle nai.
timan <sup>a</sup> y	tīm <sup>a</sup> nai, timānai.
yīman <sup>a</sup> y	yīm <sup>a</sup> -nuy, yīmānīy.
ananay	anānai.
kananay	kanānuy.
nomuy	nūnnuy.
panunuy	panēnuy, panūnnuy.
zalānay	zanōnai.
zanānay	zanānai.
pānay	pānai.
dapanay	dap <sup>h</sup> -nai.
dop <sup>a</sup> -nay	dop <sup>a</sup> -nai.
kor <sup>a</sup> -nay	kūr nay <sup>l</sup> .
sa nay	sānai.
sōnuy	sōnuy.
kāsūnuy	kās <sup>a</sup> -nuy.
zāsūnuy	zās <sup>a</sup> -nuy.
dyūtun <sup>a</sup> y	dyūtānuy.
vanay	vanai, vanāi.
vanīy	vanē.
hōu <sup>a</sup> -nay	hāūnai, hāynai.
vālowunuy	vāle vūnnuy.
trōu <sup>a</sup> -nay	trāy nai, trāynai.
vātawunuy	vāt <sup>a</sup> vūnnuy.
otawunuy	ots <sup>a</sup> -vūnnuy.
yīnuy	yīnai.
byōnuy	b <sup>h</sup> ūnuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

KAULA	STEIN
anēy	anūyai.
gōdanīy	gūden <sup>a</sup> i, gudeūy, gudeūyī, gudeūyī.
kuñ <sup>a</sup> y	ku <sup>a</sup> -nīy.
otānīy	atānīy.
wuñ <sup>a</sup> y	vun <sup>a</sup> -ai.
myōn <sup>a</sup> y	myōhīyīy.
poi	pai.
pāy	pāy.
dapoy	dapai, dapāi.
dapiy	da <sup>l</sup> p <sup>h</sup> y.
dopuy	dopuy.
rāy	rāy.
baray	barē <sup>a</sup> .
drāy	drāy, drāy.
driy	driy.
bēbi andar <sup>a</sup> y	bēbinda <sup>l</sup> r <sup>l</sup> .
grāy	grāy.
karay	karai, karē <sup>a</sup> .
kuruy	kuruy.
kōriy	kū <sup>h</sup> i <sup>a</sup> .
maray	marai.
tē māriy	timā <sup>h</sup> rī.
susarāray	sus <sup>a</sup> rūrai.
sōruy	sāruy, sūruy, sō <sup>h</sup> rī, sōirā.
sūriy	sā <sup>h</sup> rē, sā <sup>h</sup> rī.
mutaray	mut <sup>h</sup> rāi.
say	sāi, say, sāy, sai.
sōy	sai.
suy	su, suy.
āsiy	āsi.
ōs <sup>a</sup> y	ās suy.
gōsaiy	gōsai.
khasiy	khasi.
chēsaiy	che sai, chesai.
chusay	chusai.
kusuy	kusuy.
musāy	musāi.

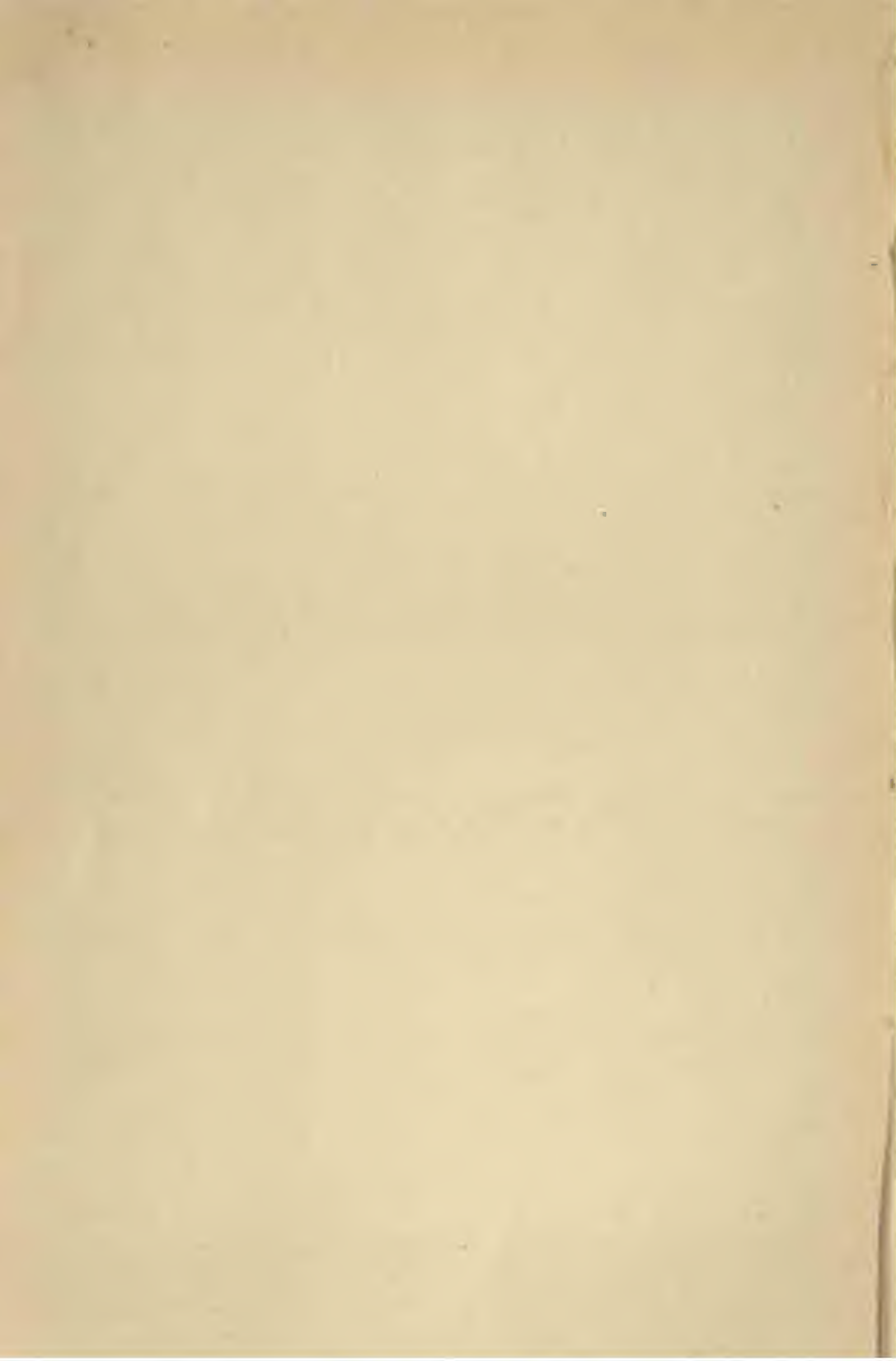


KAULA	STEIN
amis <sup>u</sup> y	am <sup>i</sup> suy, am <sup>i</sup> sūy, am <sup>i</sup> say, am <sup>i</sup> sūy, am <sup>i</sup> suy, a <sup>i</sup> mi suy.
tamis <sup>u</sup> y	tam <sup>i</sup> sūy, tam <sup>i</sup> sūy.
pānas <sup>u</sup> y	pāne suy.
wasiy	wasūy.
tay	tai, tūi, tūy.
tiy	tū, tū, tūy.
atiy	at <sup>i</sup> atih.
ātiy	at <sup>i</sup> .
otuy	atuy, otuy.
dītoy	dīthai.
hatay	hatai.
mūktay	mūkt <sup>u</sup> .
patay	patai.
sātay	sāthai.
sōty	sāit, sāt <sup>h</sup> , sāt <sup>h</sup> , sāt <sup>h</sup> , sāt <sup>h</sup> , sāt <sup>u</sup> .
sōtiy	sāt <sup>h</sup> , sāt <sup>h</sup> , sāt <sup>h</sup> .
latiy	lat <sup>i</sup> .
ataty	atāt <sup>u</sup> .
yīlay	yī lai.
yutuy	yūtuy.
t <sup>u</sup> y	tūy.
tūy	tūi.
hāway	hāwai.
chūway	chū vai, chū vai.
thāway	thāwai.
yīmau <sup>u</sup> y	yīm <sup>u</sup> vuy.

KAULA	STEIN
dōnaway	don <sup>u</sup> vai, don <sup>u</sup> vai, dōnawai, dunawai.
trēnaway	trin <sup>u</sup> vai.
trāviy	trāviy.
trōwuy	trāwuy.
yiy	yī, yū, yū, yey, yiy.
yūy	yūy.
diyiy	diyiy.
chēyēy	chīyai.
wanayēy	wanayey.
sukharyēy	sakhr <sup>u</sup> ai.
kūr <sup>u</sup> yēy	kūdyē.
cis <sup>u</sup> yiy	vayūi.
yūyiy	yeyiy, yūyiy, p <sup>u</sup> eyiy.
pozuy	putuy.

## Words ending in z

az	az.
bōz	bōz.
bandūkbāz	bandūk bāz.
cīz	chīz.
fīrandāz	fīran dāz.
kākaz	kākad.
māz	māz.
kunz	kunz.
manz	manz.
shranz	shranz.
pōz	pāz.
raz	raz.
wāz	vāz.
ōzīz	āzīz.





## ADDENDA ET CORRIGENDA

## PAGE

- xxix, last line of text. For "Wahāb", read "Wahb".
- 110, l. 11. Read *gör-zānas*.
- 151, l. 15. Read *dukhtar-ē-khāsa*.
- 271, l. 17. For *thōwun*, read *thōv<sup>n</sup>*.
- 308, l. 25. Read *grēstēn*.
- 313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4", read "v, 4; viii, 11".
- 449, col. b, l. 19. For *kā<sup>t</sup> tva*, read *kāi tva*.
- 450, col. b, l. 6. For *khōtam*, read *khētām*.
- 466, col. b, l. 17 from foot. For *shākḥ*, read *shākḥa*.

2



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